

Journal of Religious Instruction



*Issued
with
Ecclesiastical Approval*



THE JOURNAL OF RELIGIOUS INSTRUCTION is published monthly from September to June by De Paul University, Chicago. The subscription price is \$3.00 a year; the price of single copies is 50 cents. Orders for service of less than a half-year will be charged at the single copy rate. Postage is prepaid by the publishers on all orders from the United States. Postage is charged extra for Canada and all Foreign countries.

Entered as second-class matter September 21, 1931, at the post office at Chicago, Illinois under the Act of March 3, 1879.

Volume XIII

FEBRUARY, 1943

Number 6

\$3.00 a year PUBLISHED MONTHLY EXCEPT JULY AND AUGUST 50 cents a copy

Address all communications regarding editorial matters to the Editor, Journal of Religious Instruction, 64 E. Lake Street, Chicago, Illinois. Address all subscription communications to the business manager, 517 So. Jefferson Street, Chicago, Illinois. Address advertising communications to J. H. Meier, Advertising Manager, 64 W. Randolph Street, Chicago.

Journal of Religious Instruction

With the Approval of Ecclesiastical Authority

ADVISORY BOARD

CHAIRMAN

VERY REV. M. J. O'CONNELL, C.M.

REV. THOMAS S. BOWDERN, S.J.
The Creighton University

RIGHT REV. JOHN M. COOPER
Catholic University of America

VERY REV. R. F. CUNNINGHAM
Superintendent of Schools, Chicago

REV. W. F. CUNNINGHAM, C.S.C.
Notre Dame University

BROTHER BEDE EDWARD, F.S.C.
St. Mary's College, California

REV. J. J. EDWARDS, C.M.
De Paul University

REV. FELIX M. KIRSCH, O.M.Cap.
Catholic University of America

REV. P. HENRY MATIMORE
Chicago

REV. WILLIAM H. RUSSELL
Catholic University of America

REV. AUSTIN G. SCHMIDT, S.J.
Graduate School, Loyola University

REV. ROGER SCHOENBECHLER, O.S.B.
*The Newman Foundation
University of Illinois*

REV. JOHN K. SHARP
*Seminary of the Immaculate
Conception, Huntington, N. Y.*

REV. MAURICE SHEEHY
Catholic University of America

EDITOR

ELLAMAY HORAN
De Paul University

BUSINESS MANAGER

E. V. LINDEN
517 So. JEFFERSON STREET
CHICAGO

NATIONAL ADVERTISING REPRESENTATIVE

J. H. MEIER
64 W. RANDOLPH STREET
CHICAGO

Table of Contents

Editorials:		417
Lent and the Religion Curriculum. The Bishops' Statement on Victory and Peace. Silent Individual Prayer during the Dialog Mass. "How Can We Get Them to Love God?" One Mastery a Semester. Reading Difficulty in Religion Text Books. Are We Guilty? Brotherhood Week.		
Mortification	Brother Alfred, F.S.C.	429
Religion in the Elementary School:		
Comic Book Masterminds Meet		
Their Master	Edward A. Harrigan	432
Remote Preparation for		
First Grade	Sister Marie Imelda, O.P.	442
Theological Details of		
<i>The Revised Baltimore</i>		
<i>Catechism</i>	Reverend Francis J. Connell, C.S.S.R.	447
Scriptural References for		
<i>The Revised Baltimore</i>		
<i>Catechism</i>	Reverend G. H. Guyot, C.M.	453
High School Religion:		
Arousing Pupil Interest in the		
Religion Bulletin Board	Brother B. Robert, F.S.C.	459
The High School Senior		
and the Catechism	Sister Mary Pauline, Ad.PP.S.	473
College Religion:		
Observations on the Teach-		
ing of Religion at the		
College Level	Reverend Roland G. Simonitsch, C.S.C.	477
New Books in Review:		486
<i>The Mission Apostolate. The Important Pig. Little Stories of Christ's Miracles. The Church's Play. The Way of the Cross for Little Feet. Gay Legends of the Saints. A Companion to the Summa: Volume IV, The Way of Life. A Gospel Harmony Using the Confraternity Edition of the New Testament. A Harmony of the Gospels. A History of Social Thought. Nova Scotia, The Land of Co-operation. Chats with Jesus, Vol. II. The School of Mary. A Book of Simple Words. The Rosarian's Handbook of the Rosary Altar. Poetry and Life, An Anthology of English Catholic Poetry. Gilmary.</i>		

Nilil Obstat,

M. J. O'CONNELL, C.M.

Censor Deputatus.

Imprimatur,

✚ MOST REV. SAMUEL A. STRITCH, D.D.

Archbishop of Chicago

PRINTED IN U. S. A.

Copyright 1943

Editorial Notes and Comments

LENT AND THE RELIGION CURRICULUM

We cannot repeat too often that when the Church's liturgy is used as a learning medium the school is giving a life-long reminder of the teachings of the school. We would suggest the use of the missal as a text for instruction on Lent from the eighth grade through the college. Pupils and students can be guided to discover in the text of the liturgy a form of instruction and motivation that is not only for the present year but for life. An article, published last February in *Orate Fratres*,¹ offers a warning and suggests a specific content:

Because of the spiritual riches at our disposal in the liturgy, there is danger of our trying to give the students too much, thereby confusing their ideas and scattering their energies instead of integrating them. Four themes are apparent in the liturgical texts of Lent: the death and resurrection of Christ, the most fundamental; baptism, in which man is regenerated by immersion in that death and resurrection; penance, by which man cooperates with Christ in a process of death for the sake of resurrection; and, finally, the significance of the station churches which throw light on the meaning of the daily lenten Masses in which the death and resurrection of Christ are made present.

It is perhaps too obvious to mention that the death and resurrection of Christ should be the first theme chosen when a school is being initiated into the liturgical year. In this case, the holy sacrifice of the Mass will be given a position of prominence in the teaching of Christian doctrine since it is itself the living memorial of that death and resurrection. The next year, it would be well to stress baptism, showing that we have died with Christ and risen to new life in Him but that the new life is maintained and invigorated by a

¹ *Orate Frates*, Vol. XVI, No. 4 (1942), pp. 156-157.

daily death. When the students are familiar with these two themes, we might, during the third year, stress penance—under the traditional forms of prayer, fasting, and almsgiving—as dying to the old man of sin in order to live the life of the New-Man, Christ Jesus. The fourth year, the statonal churches and their influence on the Mass texts might be the basis of a fruitful study and an inspiring spiritual program.

THE BISHOPS' STATEMENT ON VICTORY AND PEACE

Last November the Catholic hierarchy of the United States issued a statement on Victory and Peace which should be made known to and studied by every Religion class throughout the land. The kindergarten teacher will find in it more than one message for the little ones in her group, and the college instructor will want to use the Statement in its entirety. In it our Archbishops and Bishops urge the serious study of the peace plans of Pope Pius XII which insist that justice be inspired by love, first, love of God, and then love of every human being. The following analysis in the form of questions may be of assistance to teachers, first, in determining the familiarity of pupils and students with principles and their interpretations and, secondly, in directing study and discussion. Questions implied by the Statement are given first. Each question is followed by the quotation from the Statement which implied the question. The quotations are taken from the copy of the Statement published in the *New World* on November 20, 1942.

1. What pledge was made by President Roosevelt to the Catholic Bishops of the United States at the time our country was plunged into war?

"We shall win this war and in victory we shall seek not vengeance but the establishment of an international order in which the spirit of Christ shall rule the hearts of men and of nations."

2. Why have our Bishops urged Catholics to make sacrifices and to pray for victory?

From the moment that our country declared war we have called upon our people to make the sacrifices which, in Catholic doctrine, the virtues of patriotism, justice and charity impose.

3. What have been the characteristics of the prayers offered by the Church in this country? For what intentions have our Bishops directed us to pray?

In every diocese prayers have been incessantly offered, asking God's pardon for the sins of individuals and nations, begging divine mercy for all, pleading for a victory which will have the sanction of infinite justice and for an enduring peace founded on the love of God and the love of all men. Priests and people have earnestly prayed that the Holy Spirit may guide our President and all who share with him the heavy responsibilities of directing the war efforts and of winning the victory from which all peoples will derive a just and lasting peace.

4. Why is secularism unable to write a real and lasting peace?

Secularism cannot write a real and lasting peace. Its narrow vision does not encompass the whole man; it cannot evaluate the spirituality of the human soul and the supreme good of all mankind.

5. Why is exploitation unfit to write a real and lasting peace?

Exploitation cannot write a real and lasting peace. Where greedy might and selfish expediency are made the substitutes of justice there can be no securely ordered world.

6. Why are all forms of totalitarianism unfit to write a real and lasting peace?

Totalitarianism, whether Nazi, Communist or Fascist, cannot write a real and lasting peace. The State that usurps total powers, by that very fact, becomes a despot to its own people and a menace to the family of nations.

7. What teaching of Christian doctrine is most important at this time?

In the epochal revolution through which the world is passing, it is very necessary for us to realize that every man is our brother in Christ.

8. What is necessary for the post-war world if we are to

have a lasting peace, with justice and a sense of true brotherhood for all our neighbors?

All should be convinced that every man is endowed with the dignity of human personality, and that he is entitled by the laws of nature to the things necessary to sustain life in a way conformable to human dignity. In the post-war world, the profit element of industry and commerce must be made subservient to the common good of communities and nations if we are to have a lasting peace with justice and a sense of true brotherhood for all our neighbors. The inequalities of nations and of individuals can never give to governments or to the leaders of industry or commerce a right to be unjust. They cannot, if they follow the fixed principles of morality, maintain or encourage conditions under which men cannot live according to standards befitting personality.

9. Why should we perform our wartime duties gladly?

During the war crisis, free men must surrender many of their liberties. We ask our people to be united and prepared to make every sacrifice which our Government deems necessary for a just and enduring peace through the victory of our armed forces. We are confident that they will perform their wartime duties gladly because they know that our country has been the defender, not the destroyer, of liberties and has in the past always reestablished the full measure of peacetime freedom, on the conclusion of hostilities.

10. What is the reason why our Bishops are concerned about the unprecedented number of women in industry?

When mothers are engaged in industry a serious child-care problem necessarily arises. Every effort must be made to limit, as far as necessity permits, the employment of mothers in industry, particularly young mothers. Due provision in harmony with American traditions should be made for the day care of the children of working mothers. The health and moral welfare of mothers employed in industry should be thoroughly safeguarded. With a full realization of the role which women must play in winning the war and of the extreme measures that our Government must take, we ask that all try to realize the dangers involved, especially the moral dangers. We urge that there be a wholesome moral atmosphere wherever women are employed.

11. Why are parents and our Bishops concerned about youth of eighteen years of age being called to the armed forces?

We know that patriotic mothers are generous in giving their sons

to the defense of our country. We express their concern, and ours, about youths of eighteen years of age who are now to be called to the armed forces. We hope that special moral safeguards will shield them, so that they may serve their country without moral blemish.

12. How did the Bishops describe the situation of the Polish people, as they extended deepest sympathy to their fellow-bishops in the war zone?

Since the murderous assault on Poland, utterly devoid of every semblance of humanity, there has been a premeditated and systematic extermination of the people of this nation. The same satanic technique is being applied to many other peoples.

13. What did the Bishops say about the treatment of the Jews in conquered countries and defenseless people not of our faith?

We feel a deep sense of revulsion against the cruel indignities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith. We join with our Brother Bishops in subjugated France in a statement attributed to them: "Deeply moved by the mass arrests and maltreatment of Jews, we cannot stifle the cry of our conscience. In the name of humanity and Christian principles our voice is raised in favor of imprescriptible rights of human nature." We raise our voice in protest against despotic tyrants who have lost all sense of humanity by condemning thousands of innocent persons to death in subjugated countries as acts of reprisal; by placing other thousands of innocent victims in concentration camps, and by permitting unnumbered persons to die of starvation.

14. What acknowledgment and respect do we owe our colored fellow citizens?

The war has brought to the fore conditions that have long been with us. The full benefits of our free institutions and the rights of our minorities must be openly acknowledged and honestly respected. We ask this acknowledgment and respect particularly for our colored fellow citizens. They should enjoy the full measure of economic opportunities and advantages which will enable them to realize their hope and ambition to join with us in preserving and expanding in changed and changing social conditions our national heritage. We fully appreciate their many native gifts and aptitudes, which, ennobled and enriched by a true Christian life, will make them a powerful influence in the establishment of a Christian social order.

15. How did our Holy Father, Pope Pius XII, express his

interest and concern for the colored people of our country?

We recall the words of Pope Pius XII expressing his paternal solicitude for the colored people of our country. In a letter addressed to the American Bishops on the occasion of the 150th Anniversary of the establishment of the American Hierarchy, His Holiness said: "We confess that we feel a special paternal affection which is certainly inspired of heaven for the negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We, therefore, invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare." (*Sertum Laetitiae*—1939.)

16. Why are the peoples of Latin America bound to us by closest ties?

They are not merely our neighbors; they are our brothers professing the same faith.

17. What has been a disturbing factor in the relations of our country with the peoples of Latin America?

Every effort made to rob them of their Catholic religion or to ridicule it or to offer them a substitute for it is deeply resented by the peoples of these countries and by American Catholics. These efforts prove to be a disturbing factor in our international relations. The traditions, the spirit, the background, the culture of these countries are Catholic. We Bishops are anxious to foster every worthy movement which will strengthen our amicable relations with the Republics of this continent. We express the hope that the mistakes of the past which were offensive to the dignity of our southern brothers, their culture and their religion, will not continue. A strong bond uniting in true friendship all the countries of the Western Hemisphere will exercise a most potent influence on a shattered post-war world.

18. What is the command of love that should reign among states and peoples?

"The command of love among individuals found in the Gospels" said Benedict XV, "differs in no respect from that which should reign among states and peoples" (*Pacem Dei*, Benedict XV, 1920).

19. What will be the result of a peace that is not Christian?

If we are not to have a Christian peace, then we shall be given only armistice and we shall begin to prepare for a third world conflict.

SILENT INDIVIDUAL PRAYER DURING THE DIALOG MASS

In his treatment of "Children's Dialog Mass"¹ Father Ellard wrote:

However arranged, Dialog Mass would be disastrous if it allowed no time for silent, individual prayer. Even young children must be taught to pray in unstudied directness and simplicity—and privacy. The fact that children find praying hard must not lead us to deprive them of these intervals, however short, for personal converse with our common Father in Heaven. Instruction classes should teach the children how to use these intervals, with or without a fixed text, and the Mass, we repeat, must provide such silent-periods.

We believe the foregoing quotation deserves the careful consideration of all teachers. Without doubt, children need assistance in formulating prayers in their own words. This is not difficult, however, if they are given direction and practice. Both should be based on understanding. Two questions will present themselves to the teacher: (1) For what places in the Mass would one guide the child or youth to pray silently? (2) How would one go about instructing pupils or older students to formulate these prayers for themselves? In answer to these questions the following suggestions are offered. References to the prayers of the Missal and to doctrinal statements are made to indicate content to use in the formulation of prayers. The teacher, of course, will understand that this content must be selected in terms of the maturity of the learner, and that all the items listed suggest an achievement that may not be possible of realization before the end of the secondary school period. Without doubt, practice in formulating prayers in the spirit of the prayers of the Missal should make the Missal prayers all the more meaningful. In submitting this outline we do so with no intention

¹ Rev. Gerald Ellard, S.J., *The Dialog Mass*. New York, Toronto: Longmans, Green and Co., 1942, p. 173.

of detracting from the school's program in directing youthful learners in the use of the Missal.

1. Before Mass begins and in terms of the purposes for which the Mass is offered (Answer to Question 361 in the *Revised Baltimore Catechism*, No. 2).
2. During the prayers at the foot of the altar, in a spirit of contrition with particular attention to "a firm purpose of amendment" (Answers to Questions 4, 19, 20 and 36 in *First Communion Catechism*; Questions 46, 47, 175, 176, 177, 179 in the *Revised Baltimore Catechism*, No. 1).
3. At the Preface, in a spirit of thanksgiving with a mention of specific benefits.
4. During the Canon, at the prayers for the Church and the living, with special mention of those near and dear to them in particular (Answer to Question 209 in *Revised Baltimore Catechism*, No. 1 or to Question 478 in *Revised Baltimore Catechism*, No. 2).
5. At the ringing of the sanctuary bell just before the Consecration takes place; a prayer of offering in the spirit of the prayer of the Missal (Answers to Questions 155-162 in the *Revised Baltimore Catechism* No. 1; Questions 344-348, 352-365 in the *Revised Baltimore Catechism*, No. 2).
6. At the Consecration of the Host, love and adoration.
7. At the Elevation of the Host, the recitation of "My Lord and my God."
8. At the Consecration of the wine, love and adoration.
9. At the elevation of the Chalice (Answer to Question 160 in the *Revised Baltimore Catechism*, No. 1 or to Question 375 in the *Revised Baltimore Catechism*, No. 2).
10. Immediately after the Consecration, in terms of one or all of the three prayers of offering in the Missal.
11. At the Communion of the Mass, in terms of what the

Catechism teaches about Holy Communion and how one should receive and what one should do before receiving (Answers to Questions 48, 50, 51, 53 in the *First Communion Catechism*; Questions 154, 167 in the *Revised Baltimore Catechism No. 1*; Questions 351, 352, 369, 373 in the *Revised Baltimore Catechism, No. 2*).

12. After receiving Holy Communion and before the Ablution Prayers, in terms of the instructions in the *Catechism* (Answer to Question 54 in the *First Communion Catechism*; Question 168 in *Revised Baltimore Catechism, No. 1*; Questions 374, 375, 377 in *Revised Baltimore Catechism, No. 2*).

"HOW CAN WE GET THEM TO LOVE GOD?"

The title of this editorial is a question that we heard raised by a young priest who was having his first experience in teaching Religion to public high school youth. The question invites other questions. What do we mean by loving God? How does one manifest love for God? Perhaps the simplest statement is given in the *Catechism* in answer to the question, "What must we do to love God, our neighbor and ourselves?" *To love God, our neighbor and ourselves we must keep the Commandments of God and of the Church and perform the spiritual and corporal works of mercy.* The answer offers specific objectives to the teacher. However, presuming that the Religion class does an efficient piece of work in directing pupils to understand this statement from the *Catechism*, there is, in addition, its faithful application to everyday living. Here, of course, is the problem. Its solution requires an understanding of doctrine and the philosophy and psychology of religious education. One item, we would like to single out for comment. We are inclined to think that it has more than ordinary contribution to make to the answer that the young

priest was seeking. Children, youth and adults need actual experience with an ideal to appreciate it. Moreover, this experience must be pleasing to them. By pleasing we do not mean soft or easy, but satisfying. While the school can make a contribution to this phase of learning, it is one that takes place primarily outside of the school. Child and youth get their most dynamic experiences with this ideal in observing it in those with whom they live, first, in the home, and then in the community. For this reason we continue to urge our schools to seek the cooperation of the home in the work of religious education. If the home is faithful, happy and enthusiastic in its practice of God's law, then child and youth will catch its spirit. They will see that its teachings work; they will observe how they work. Here is one of the most important factors in guiding children and youth to a love of God; without its support Religion classes have a very difficult road to traverse.

ONE MASTERY A SEMESTER

For twenty-five years or more educational literature has been using the term *mastery* in discussing learning products. The average teacher, however, seems convinced that mastery of designated goals in the curriculum is an utter impossibility for most pupils. She will enumerate the wide range of abilities, large classes and heavy curriculum requirements. We understand the teacher's situation perfectly. But we wonder if it might not be possible to isolate one important goal each semester and for it at least to labor for mastery both in understanding and practice. Perhaps it might be well for curriculum makers to suggest an item for each semester or year, and for this objective permit the teacher to labor for mastery. This, of course, would imply that the objective des-

ignated would be set up in terms of the average pupil in a typical schoolroom situation.

READING DIFFICULTY IN RELIGION TEXT BOOKS

It is not uncommon for authors or publishers to state that a particular book has been evaluated scientifically in terms of reading difficulty and is appropriate for a specific grade. It is well to know that objective measurements of reading difficulty lack certain stability of results and that their findings must be used in conjunction with expert opinion. This is particularly important where Religion texts are concerned. The results of careful investigation seem to indicate that efforts at objectivity manifest certain unreliability in their results.¹

ARE WE GUILTY?

Several years ago a writer in the *Elementary School Journal*² condemned as false economy the extent to which the school permits "the vicious, unethical, illegal and wasteful practice of allowing teachers to spend time in copying work books and duplicating materials which could be purchased at a fraction of the cost in time, energy and the more important things that might be done by teachers." Teachers of Religion might well examine their educational consciences in terms of this indictment.

BROTHERHOOD WEEK: FEBRUARY 19-28, 1943

The quotations from the Bishops' Statement quoted earlier in this issue of the JOURNAL exemplify the teachings of the

¹ Catherine Janette Elliott, "A Critical Analysis of the Objective Method of Measuring Reading Difficulty", *Pittsburgh Schools*, Vol. 15, May-June, 1941, 209-209.

² Philip H. Falk, "A Program for Improving Instructional Services for a School Year", *Elementary School Journal*, Vol. 41, Nov., 1940, 175-841.

Catholic Church on the brotherhood of man. We believe teachers will be interested in President Roosevelt's announcement of this year's Brotherhood Week:

The perpetuation of democracy depends upon the practice of the brotherhood of man. The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. People of every nation, every race, every creed are able to live together as Americans on this basis.

We are fighting for the right of men to live together as members of one family rather than as masters and slaves. We are fighting that the spirit of brotherhood which we prize in this country may be practiced here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world.

I commend to all our citizens the observance of BROTHERHOOD WEEK, February 19-28, 1943. I like the slogan "Victory for Brotherhood." I trust that the call of the National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness, and cooperation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance. It is the application of these principles that makes our country united and strong.

MORTIFICATION

BROTHER ALFRED, F.S.C.
Sacred Heart College High School
San Francisco, California

With the approach of Lent, every good Religion teacher is no doubt making plans to get his students to enter into the spirit of the Church during these days of salutary discipline. Very soon, Catholic students throughout the land will be told that they should "do something" during Lent. They will be presented, cafeteria-like, with an assortment of possible ways and means of denying themselves. They will be exhorted in earnest words to get into the general movement with the other students and not to play the part of black sheep. In the enthusiasm of the moment, many will succumb to the onslaught. However, there may be a distinct unwillingness on the part of some because, consciously or unconsciously, there are the questions: Why should I do this? Why does the Church make us do hard things? But the teacher goes on merrily promoting his campaign.

Briefly, then, the thesis of this short paper is that there will be more willing, intelligent and profitable mortification if the Religion teacher will spend more time trying to get over the *why* of it all. Furthermore, if students are to give self-denial its proper importance in their own private lives, both now and after their school days, it stands to reason that they must be helped to comprehend its functions in the life of the soul, for they will get no Lenten campaigns after they leave our academic halls. With this in mind, here are a few assembled ideas in answer to the question, "Why mortification?"

1. *As Penance for Sin.* An obvious purpose of mortification is punishment for misdeeds; we are sorry and we show our sorrow by punishing ourselves. For, as our faith tells us, every sin we commit must be expiated to the full, either in this life

or the next. Certainly, it would seem more appropriate for us to do our penance in this life, for besides being a preservative against future sins, there are two other considerations that should affect the soul that loves God. In the first place, we do our penance willingly in this world, thus showing God how much we love Him, while in the next we suffer in spite of ourselves (though resignedly, if in Purgatory). And, secondly, the more of our penance we do here, the sooner we shall be able to be united to God in Heaven. To the soul that really loves God, this is an impelling motive.

2. *To Prevent Further Sin.* What is sin? Why do we commit sin? The matter is worthy of thought, for it reveals the fact that sin is the preference of what we like to what God wishes. In every sin, there is a deliberate and wilful selection of what pleases us to what pleases God. It thus follows that those persons who are out for pleasure in life are in grave spiritual danger, because sooner or later they will be given the choice: pleasure or God; Barabbas or Jesus. On the other hand, those who have made it a point to wean themselves from earthly delights, who do not satisfy their every whim but deny themselves many lawful enjoyments, find it much easier to make the correct decision in the day of temptation.

3. *To Increase Will Power.* This is an accessory but highly important result of penance and self-denial.

4. *To Become More Like Christ.* As St. Peter says: "For unto this are you called: because Christ also suffered, leaving you an example that you should follow His steps." (I. St. Peter, 11.21) This is the ideal that inspired so many of the saints in their love of suffering. By detaching themselves from earthly things, they were in a position to cleave to God with their whole souls. This idea should have a particular appeal, because it also reminds us of all our Lord suffered for us and invites a return of generosity.

5. *To Help Us Profit by the Sufferings of Life.* The person who does not practice mortification grows to look on suffering and trials in a pagan light. Instead of accepting them as blessings of God, he regards them as unmitigated evils. The result is that what should have been means of doing penance and acquiring great spiritual merit becomes an occasion of

impatience and self-pity. On the other hand, those who voluntarily deny themselves will not fail to see the value of these gifts of God. "To them that love God all things work together unto good."

6. *To Draw Down Blessings on Ourselves and Others.* St. De La Salle had recourse to mortification whenever he found that his prayers were not answered, or wished to add to the force of his prayers before God. So also may we unite our sufferings to those of Christ and offer them to God for the Redemption of the world.

Doubtless other views and, in particular, appropriate ways of presenting them will come to every earnest teacher of Religion. The writer has not attempted to provide ready-made reflections or a method of presenting the subject of mortification to Religion classes, but rather to emphasize the necessity of a rationally motivated approach. In this way, it may be expected with some degree of assurance that self-denial may come to be a part of everyday life rather than a formality to be gone through with little or no comprehension during one season of the year.

GOD AND COUNTRY

A world is crying in the night, crying for peace.

We have tried so many ways—the way of the demagogue, the way of the pragmatist—the way of hatred. The colleges have tried the formulae of politics—of international relations—of ardent altruism and of cold empiricism. All have alike proved futile.

And you—you know the answer. Show them the way—the Christ. There is no other.

(By Right Rev. William T. Dillon, J.D., LL.D., "God and Country" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 122.)

Religion in the Elementary School

COMIC BOOK MASTERMINDS MEET THEIR MASTER

EDWARD A. HARRIGAN

Catholic Digest

St. Paul, Minnesota

"Look, Daddy; I'm Superman!"

I was occupied at the foot of the stairs leading to the upper rooms of the house. At the command of my four-year-old son, I looked up. I beheld him beginning the descent, three steps at a time, of a thoroughfare the return trip over which, with his abbreviated legs, he could but laboriously navigate without the assistance of his hands. I held my breath, then raced up the stairs to intercept the precipitous journey—for it was too late for a warning. I caught the little fellow just as he tripped on a stair tread. Other children in similar circumstances have not been so fortunate.

Where, am I asked, did a four-year-old learn about Superman? I don't know. Where do children of that age and younger learn profane language? He may have seen a picture of the "hero" he sought to emulate; more likely he had learned about Superman from older playmates.

Disaster averted, I gave the matter little further attention for the time being. Not long thereafter I noticed his ten-year-old brother, on two or three occasions, quite absorbed in some paper-bound, colored picture books. What I did not notice at the time was that he was not getting any laughs out of them, although when I asked him what he had, he replied,

"Some comic books." I looked them over casually, told him they seemed to be rather a waste of time, and requested him not to buy or accept any more of them from his friends unless I had the opportunity to see them first. It was only when he inquired about the possibilities of using an umbrella with which to effect a parachute jump from a second-story window that I really realized to what lengths of foolhardy action the reading of comic books could prompt an immature mind. Needless to say, the basic principles of aeronautics were then and there explained.

There are many words in our language which have come to have a far different meaning in ordinary parlance today than they had no longer than a generation ago. One of these is *comic*. A good dictionary defines *comic* as an adjective meaning "exciting mirth." Now, an examination of the majority of the comic books placed seductively and stragetically in our children's paths today are anything but comic, according to that definition; that is, unless tales of extravagant exploits in exotic lands and other planets, raw melodrama, kidnapping, torture, and murder can be considered "mirth provoking." Yet, today's comic books, with few exceptions, are so brutalizing in their effects that the definition might, a few short years hence, become tragically fitting, after all.

If this last statement seems somewhat strong, just consider the content of the comics and the universality of their influence on plastic youthful minds, and add the two together for the answer. Prompted by the warnings I had received within my own experience, I decided to look into this comic situation a little closer, and I learned that the growth of the comic magazines has been one of the most amazing among the many amazing phenomena of this age. One or two magazines of this type have, within the space of a few short years, been multiplied into more than 100 publications. From a few thousand copies' circulation a month, the sales have mounted to more than twelve million monthly. Volume has swelled to such proportions that comic book publication has become a fifteen-million-dollar-a-year industry. Fifteen million dollars a year—that might otherwise have been spent by school chil-

dren on lunches, or given to charity, or used to buy defense stamps. The magazines sell at ten cents a copy, and can be obtained at any newsstand or magazine shop and at most novelty, candy and drug stores. The most prominent display in the drug store on the direct route between my own home and the parochial school which my children attend—and for that matter, on the direct route also of hundreds of children who attend a public school in the same vicinity—is a huge rack of comic magazines. It stands directly in front of the door, in the middle of the room, midway between the soda fountain and the candy counter.

But the sales figure constitutes but a small fraction of the total reader circulation of these magazines. Children read them surreptitiously in the stores where they are sold, and then put them back into the racks. They buy them, and trade them continually; adults buy them, and hand them to youngsters when finished with them themselves. Children slip them to playmates under quarantine with contagious diseases; they read them in alleys, on street corners, in each other's homes. They join rental libraries, where for a fee of only five or ten cents a week they may peruse an entire week's assortment. One cannot walk into a second-hand bookshop on a Saturday afternoon without stepping on the feet of youngsters seated on the floor reading comic books in the fetid air. Estimating four readers of comic books per copy sold, aggregate reader circulation would be 48,000,000 monthly. Indeed, it is quite safe to say that it is a small portion of our juvenile population who do not read the comic books.

Now, why is it that comic books have such a fascination for children? A survey was conducted among 350 children in two schools, one in Minneapolis and the other in Chicago, the results of which were contained in an article by Sister M. Katharine and Marion W. Smith in the *Catholic Library World* for May, 1942. In answer to the question, "Why do you like comic magazines?", 121 gave humor as the reason; 90 said adventure; 52 liked them because they were easy to peruse; 46 read for pastime; 21 because they believed the continuities "solved crime." There is no reason to doubt the sincerity of the children's answers, inasmuch as they were

written and handed in unsigned; granting the children's competency to judge of their own motives, the answers to the query are illuminating, for the most part complimentary to the children themselves, and in large measure a damning indictment of their parents and guardians, who failed to see that their children's legitimate aspirations in reading were not satisfied through legitimate channels.

It is a certainty that the children seeking humor found little of what they sought, as has already been indicated. The "easy to read" and "reading for pastime" replies need no analysis: they speak for themselves.

As for those who read the comics for adventure, they most certainly got what they were looking for. But the unfortunate thing is they procured it in doses far too large and far too frequently for their limited little mentalities. And that is exactly one of the main criticisms of the comics: they take up too much of a child's time. How can a comic magazine addict find time for a sane program of study, sane recreation, and sleep? How can a child whose mind is continually filled with the matter he sees in the comic magazines learn to concentrate on any worth-while project? I narrate the following incident on the verbal authority of a personal friend. This person told of a lad who had a pile of comic books five feet high stacked up in the corner of his room. As the pile grew larger, the marks on his report cards grew consistently smaller. He was called to task, and this was his reply:

"I want to fail so that I will be in the same class next year. Then school will be easy for me, and I will have more time to catch up with my comic books."

What has been said of the adventure type of comic books applies with even greater force to those dealing with crime. As a matter of fact, adventure comics are for the most part horror comics, and adventure, horror and crime meet and mingle in the same continuity. For that matter, here is the formula for writing the synopsis of a modern comic, as prescribed by a writers' publication: "Tease the reader. Whenever possible make the last panel of each page end in high suspense—thugs about to kill the girl, hero prostrate before

an onrushing steam roller, and so on. It's the old cliff-hanger serial gag . . . Let the artist and his picture tell the story as much as possible. If the scene calls for the heroine to be churned through terrible rapids, don't clutter up the thing with a caption describing 'the raging torrents, et all.' Let the artist show that."

Shades of the days when the posters in front of the silent movies always had a strip of paper pasted over any weapon in the picture! As I write, I have before me what is perhaps one of the more unobjectionable comics (handed to my son a week ago on the train by an adult who had finished reading it). Fantastic exploits, pseudo-patriotism, sadism, horror, revenge, hate, stalk through its 64 inside pages, but very little humor. One of the scenes depicts a thrown dagger just entering a man's back, and so starkly realistic is the drawing that the very indentation caused by the dagger piercing the victim's coat is shown. Another depicts a Japanese committing hara-kiri, the blood spurting out in a wide stream.

Now, this sort of thing is tragedy all right, but hardly the kind of tragedy which constitutes the matter of legitimate drama. Tragedy, according to the Greeks, should have a purging effect upon the spectators through the pity inspired in them by the perception of suffering which they do not think of as affecting themselves, and through the fear inspired by the perception of suffering which they realize may be theirs; pity for the evildoers, fear for ourselves, lest we ever descend to the depths to which we witness their fall. True tragedy enobles. The tragedy of the comic books inspires no pity, but hate; no fear, but arrogance. Comic book tragedy debases.

"Worriers" over the comics are advised by their defenders to look them "squarely in the eye and analyze their sins and virtues" and to realize that their creators have an unwritten law never to give the villain an even break. Moreover, to "notice that children invariably identify themselves with the person who wins. It is hardly conceivable that any normal boy or girl will imagine himself to be Luthor or B-B Eyes when it is just as easy to be Superman" (Katherine Shippen and James Garrison in the *Woman's Home Companion*, Dec.,

1942, p. 98). That's just it, it was Superman my young son was identifying himself with the day he took off at the head of the flight of stairs and landed in my arms. It was Superman who that loyal young comic book reader that I read about the other day was identifying himself with when he soared off his double-decker bed and landed in a bruised heap beside an open window. And it must have been Superman or one of his numerous prototypes the lad was identifying himself with who leaped from an attic window, to be picked up with a broken arm.

What about the possibilities of youngsters learning to play hookey from school, of hopping rides on freight trains and automobiles? Of robbing, plundering, of using blackjacks, revolvers, submachine guns? Of dagger throwing, hara-kiri, of sentencing fellows to hanging in their play, and carrying out the sentence? These matters do not remain in the realm of speculation. In Cleveland a child, said to have been over-influenced by comic magazines, committed suicide. In San Francisco a nine-year-old girl defended her comic books against four playmates at the point of a double-barreled shotgun, blasting one of them into eternity. These are extreme and isolated instances, the chief immediate toll of comic magazine reading being wasted time, frayed nerves, irritability, inefficiency, and those moral imperfections which stem from such physical and mental conditions. Nevertheless, when one considers that the comic magazine addict of today graduates into the ranks of the lurid sex and crime magazines of tomorrow, they may not be as blameless in starting youth off on a career of crime as they may appear. I am unable to check the reference, but I recall reading a few months ago that a youth facing the death penalty blamed his downfall and tragic end upon the reading of salacious and sensational books and magazines.

The main flood of these comic magazines are pagan in the extreme. Indeed, they seem to exist mainly to propound the philosophy of Nietzsche, the sickly inhibited, and in his later days, insane German who invented the original modern superman; the philosopher who considered Christianity the enemy of life because its precepts of altruism and self-denial

prevent the development of the superman; the pessimist who damned Christianity, root and branch, Master and disciples, who "fought the Cross and became stark mad." The Nietzschean mastermind of the comics is all-powerful; what he wills is always right, because he wills it; he bows to no superior, not even God Himself.

The comics, to the point of monotony, are built on the structure of the hero pursuing the villain, capturing him, and sometimes turning him over to the police. The defender of the comics ask, what's wrong with that? Don't right and justice win out, and doesn't the villain get his just deserts?

There are at least two things wrong with such superficial reasoning. In the first place, by what authority does the hero pursue the criminal, and what right has he, as an individual, to be meting out justice? Why do we have police forces? Why do we have courts of law? Here is Nietzsche again: the placing of brute force, of the will of an individual, higher than the law itself. In the second place, and embracing the first instance, one of the great truths necessary for salvation is the belief that God punishes evil and rewards good. We must take the stand that the kind of reward and punishment almost invariably meted out in the comics is foreign to religious concepts.

The creators of the comic continuities and their distributors have taken advantage of war conditions to fan the killing emotion of hate in the minds of America's innocents. This is another manifestation of the Nietzschean philosophy which they, together with a few other misguided propagandists, are expounding. Christ has taught us to love our enemies. Our President has never said we should hate in order to win the war: rather he is seeing to it that people are fed and clothed in every territory occupied by American forces, and we may expect that his policy will continue with every advance of American troops, even unto the very heart of Berlin. Rudolf Allers, eminent psychologist of the Catholic University of America, in a recent address pointed out that hatred of our enemies is not only un-Christian but inexpedient both for the actual winning of the war and for the establishment of a just and lasting peace after it is won.

The comic-book makers are not as patriotic as they may think, when they sear the minds of innocent youth with the vitriol of hate.

A fast one has indeed been pulled on parents and educators. But it is a satisfaction to learn that at last the evil of the comic books is being recognized for what it is, and that, moreover, something is being done about it. As a conscientious father and as literary editor of the *Chicago Daily News*, Sterling North took it upon himself to examine 108 comic books, and what he discovered launched him on a reverberating attack.

"Frankly," stated Mr. North, "we were not perturbed when we first heard about the rise of the action comics. We imagined (as most parents) that they were no worse than the 'funnies' in the newspapers. But a careful examination of 108 periodicals shocked us into activity. At least 70% of the total were of a nature no respectable newspaper would think of accepting.

"Save for a scattering of more or less innocuous 'gag' comics and some reprints of newspaper strips, we found that the bulk of these lurid publications depend for their appeal upon mayhem, murder, torture and abduction—often with a child as the victim, Superman heroics, voluptuous females in scanty attire, blazing machine guns, hooded 'justice' and cheap political propaganda were to be found on almost every page.

"The old dime novels in which an occasional redskin bit the dust were classic literature compared to the sadistic drivel pouring from the presses today. . . . Unless we want a coming generation even more ferocious than the present, parents and teachers throughout America must band together to break the comic magazine."

In a word, Mr. North found that the effect of the comic books is to poison the soul; defraud the future man by enslaving the young imagination; through wild fancies and exaggerations of the unreal in life to supplant aspirations for that which ennobles; to undo much of the good work which our educational systems have spent billions to achieve.

And now has appeared on the scene a courageous indi-

vidual who dares to meet the publishers of the secular so-called comics on their own ground; to "fight fire with fire." He is Father Louis A. Gales, of St. Paul, Minnesota, head of the Catechetical Guild (an organization which originates and distributes religious teaching aids) and managing editor of the *Catholic Digest*. Through the Guild, Father Gales has launched a new publication, *Topix*, a monthly eight-page publication which presents in illustrated colored form historical material dealing with the Church and her heroes. The first issue of *Topix*, which depicted in strip drawings and dialogue the life and death of St. Maurice, or Mauritius, leader of the famed Theban Legion who defied the Roman Emperor and was martyred rather than deny his Christian ideals, has already received considerable favorable comment in the Catholic press. In the immediate future will be features about St. Joan of Arc, Father Damien of Molokai, and St. Stephen.

Announcing *Topix*, the publishers decried the flood of secular "comic" books as an "insidious peril" against American children, and continued: "*Topix*, built on the desirable heroism of Christians whose courage and daring were turned into exemplary channels, is the one outstanding remedy for the comics. In defense of the minds and morals of Christian American youth, *Topix* fights fire with fire."

Now Father Gales adds, "I am deeply grateful to the hundreds of priests and sisters who have responded so encouragingly to our announcement of *Topix*. I shall not be satisfied until both art work and printing have reached the peak of craftsmanship." Father Gales also indicated that with the success he hopes for and anticipates the new magazine will be soon enlarged to the 64-page size of the secular publications.

Well, more power to you, Father Gales! Hitler and Stalin set the age for the insinuation of godless ideals at the age of three, and the materialists of America have advanced rapidly and far in their campaign to capture the toddlers' minds and dimes. Based upon the same sound principle of creating impressions upon the waxen minds of children even before they are able to read, a counter-movement should go

as far—and farther—in the direction of the kingdom of God. Fabiola and little Philomena and St. Agnes, St. Joan of Arc and Damien and St. John Bosco can be made as vital and real as, more vital and real than, Superman, the Batman, the Shadow, or Lil Abner, or Pam or Little Orphan Annie. Your objective is the collective soul of a whole generation, for there is hardly a child in America who does not read the comics. With the grace of God, and the support you deserve from parents and educators, you may indeed be able to lead a generation from the thorn strewn wastelands adjoining the gates of Hell into the green pastures hard by the portals of Paradise.

BISHOP DUPANLOUP ON RESPECT FOR CHILDREN

Respect for the child should, then, be a religious respect, because in addition to his natural prerogatives there is something supernatural about him. The child is a sublime creature who is a reflection of the Divine Grace of his Creator. He bears the likeness of God in the depths of his nature, and this likeness consists in the nobility, power, and harmony of his spiritual faculties. He has been given life, intelligence, and love by his Creator, and for this reason the respect which is due him is termed a religious respect.

Education is the means whereby the child's latent talents can be properly unfolded. Since these talents must be respected because of the dignity of their nature, it follows that respect should be a part of the foundation of education. In stating this principle, Dupanloup says, "Sublime as this theory may appear, it is the very foundation on which rests and should be reared the entire edifice of education." Unless a system of education provides for a deep respect for the individual child, a respect for the development of his natural faculties, a respect for his ultimate destiny, then that system of education is not in accord with the nature of the child.

When one neglects to cultivate religiously and to elevate human nature and dignity in the child; whenever one neglects to form in him the man such as God conceived him, the man as God created him, the man such as God wishes he should be formed and perfected; whenever one neglects to do these things he betrays and violates the respect which is due to this child and to his innate dignity; and I must add, such neglect is not rare.

By Sister Mary Albert Lenaway, O.P., M.A., "Theoretical Aspects", *Principles of Education according to Bishop Dupanloup*, Ch. II, p. 59.

REMOTE PREPARATION FOR FIRST GRADE

SISTER MARIE IMELDA, O.P.

Saint Giles Kindergarten

Oak Park, Illinois

All good Catholics are familiar with the Gospel story which portrays Christ, weary and seated on a rock, gathering the little ones unto Him to bless them. He was tired, but never too tired to receive His little ones. "Suffer the little children to come unto Me—for of such is the kingdom of Heaven," He said. This plea, coming from the lips of a loving Master, is echoed down through the ages. It was heard by His representative upon earth, Pope Pius X, who is well called the Pope of the Blessed Sacrament. Pope Pius said to his priests, "Let the little children who love Jesus and can take care of Him receive Him in Holy Communion." The decree went out to the whole world to allow children who had reached the use of reason to receive their First Holy Communion. Hence it follows that first grade children are now permitted to receive Jesus in the Blessed Sacrament.

Every kindergarten is a "preparatory garden," where children are made "ready" for first grade. Much has been written about the subject of "readiness"—number readiness, reading readiness, and writing readiness, but the all important subject of readiness to receive Jesus into their hearts has been left in the background. We, as Catholic teachers, have the privilege as well as the duty to make children "ready" to receive their First Holy Communion. If in the kindergarten the children are given the necessary background of experiences through stories, poems, pictures, excursions and music, to awaken a love, a longing to receive Jesus, and an understanding of the meaning of the Holy Eucharist, the preparation in the first grade can be one of real joy and anticipation. Kindergarten teachers should aim primarily at influencing the heart and the will of the little

ones, at awakening the religious emotions of the child. They should strive to stir up in the hearts of the little ones a great devotion to the Blessed Sacrament, and to fill them with an ardent love of Christ, the Divine Friend of children. Once the love of the Savior vitalizes the hearts of these little children, devotion to the Blessed Sacrament will spring up, and they will long for the time to come when they can receive Jesus into their hearts.

One of the basic purposes of all good teaching is to promote the spiritual well-being of the child. To do this an effort must be made to extend his experiences and to broaden his interests. To accomplish this end children should engage in many types of activities:

1. They listen—to stories, poems, sermons, instructions.
2. They go on excursions and observe with care all they see.
3. They look at pictures and talk about them.
4. They ask questions.
5. They make and do things of interest to the problem.

Through such activities, children acquire new insights, broader interests, better understanding, and an inquiring attitude toward learning.

Let us see how such an activity program can be carried on to make children in the kindergarten "ready" to receive Jesus into their hearts.

1. *They listen to stories, poems, sermons, instructions.*

No children are better prepared for First Holy Communion than those to whom the teacher has been accustomed to talk about the great religious truths in the most familiar language, with no thought whatever of the necessity of memorizing certain phrases or sentences. Let, then, the kindergarten teacher fill her Religion period with stories about "little children who loved God very much". This will increase love in their hearts and instill a longing to receive Jesus themselves. Poems and songs about the Blessed Sacrament, appropriate to the understanding of the five-year-old should be presented occasionally, especially during the Spring of the year when the children are "getting ready" to enter first grade. It is well to have one of the priests talk

to the kindergarten children at times. They thereby come in closer contact with the one who will bring Jesus to them when they are ready.

2. *They go on excursions and observe with care all that they see.*

The church is the house of Jesus. The kindergarten teacher should often take her children to visit the church. At one time they will go to learn how a little boy, when passing the church tips his hat and says, "Jesus, I love You." Little girls bow their heads just a little and say with their hearts full of love, "Jesus, I love You." At other times they go to learn how to greet Jesus on entering the church, to observe the little gold door behind which Jesus resides, to see the interior of the confessionals, to have Father show them the chalice and ciborium. Many other visits might be made and resultant understandings achieved through these excursions.

3. *They look at pictures and talk about them.*

Children today are surrounded with pictures, and tradition has long placed a stamp of approval on them for children. They can do for the child at least one thing better than words can. They can make a situation real, with little or no explanation. The ease with which religious pictures can be secured, and the abundance of facts contained in them, offer an opportunity for securing knowledge within the reach of even the youngest kindergarten child. While pictures can never really take the place of words because words offer more, pictures supplement words, and arouse interest that can be carried on only by words. Father Lord's little inexpensive books contain many beautiful colorful pictures which appeal to children. These may be cut apart and used for religious instruction or for posting on the bulletin board. Magazines and calendars, too, contain suitable pictures for use in the kindergarten Religion class.

4. *They ask questions.*

It has often been said, "One who can answer all the questions that a kindergarten child can ask in fifteen minutes must be somewhat of a genius." Curiosity is the keynote of

the kindergarten age. Children want to find out things. Their almost continuous stream of "Why?" is often a little provoking to busy parents who do not want to take the time to answer their questions. A kindergarten teacher should never be too busy to answer their intelligent questions. Let them ask questions about the Blessed Sacrament and about confession. The answers to these questions should be simple and truthful. These answers may make the child more ready to understand the truths presented to him prior to his First Holy Communion.

5. *They make and do things of interest to the problem.*

Here is where the kindergarten teacher can show her ingenuity in making children eager to love Jesus more, to know Him better, and to receive Him into their hearts. Communion pictures can be made by the kindergarten children and presented to the first grade children preparing for Holy Communion. For this gift small pictures of Jesus in the Blessed Sacrament or children receiving Holy Communion can be pasted into a frame, made by the children, and wrapped in tissue paper. One kindergarten class saved their pennies and bought a statue of Blessed Imelda, patroness of First Communicants, for the first grade classroom. Another class brought pennies to buy a prayer book, rosary and veil for a poor little girl about to make her First Communion. Kindergarten children can make small "St. Therese beads." String ten beads with thread passing through both sides of each bead as it is strung and place a medal on the end. By stringing the beads in this fashion, one bead at a time may be moved so that the child can count the number of kind acts done daily to get his heart "ready" to receive Jesus. It is said that St. Therese carried such a counter in her pocket and would not be content to go to bed until at least ten kind acts had been done daily. Kindergarten children may learn some simple songs and sing them for the children who are making their First Communion. Some kindergarten children may be chosen to be the angels to lead the little ones to the altar on their First Communion day. All such activities make the kindergarten child eager for the "day of days" to come when

he, too, can go to the altar railing to receive Jesus into his heart.

Reverence toward Jesus, spiritual joy in knowing Him, willingness to follow His example, and readiness to receive Him will be the guiding principles for the kindergarten teacher in her instructions to the little children. In the kindergarten the appeal should be made not so much to the intellect as to the heart-devotion, and desire should be the main objective. If in the hearts of these little ones we can plant the seed of holy love, the only fruitful seed of true devotion, we shall be doing a great work in "readiness"—readiness to receive Jesus in Holy Communion.

THE DELINQUENT CHILD

People disagree as to what is good or bad behavior in children. No two people understand a child in exactly the same way. The interpretation of a child's behavior, and the responses to that behavior change as our understanding of the individual improves. We also recognize the truism that it is more important to know WHY a child does things than to know WHAT he does. And it may be well for all of us to remember this fact when we face the individual problem in our classroom.

(By Brother Hubert, C.F.X., "The Delinquent Child" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, pp. 463, 464.)

THEOLOGICAL DETAILS OF "THE REVISED BALTIMORE CATECHISM"

REVEREND FRANCIS J. CONNELL, C.S.S.R.

Catholic University of America
Washington, D. C.

EDITOR'S NOTE: This is the fifth number in a series of articles contrasting the original *Baltimore Catechism* with the *Revised Baltimore Catechism*. Father Connell's articles are planned to help those using the *Revised Baltimore Catechism* as a manual of instruction, pointing out theological implications, lesson by lesson.

LESSON 10 (continued)

As was stated under the first question of this lesson, most theologians hold that together with sanctifying grace and the theological virtues and gifts of the Holy Ghost, certain infused moral virtues are given to the soul when it acquires the friendship of God. However, this is not an article of Catholic faith; but it is certain that at any rate there are at least natural virtues which can be acquired by repeated acts. Hence, the latter part of Lesson 10 is devoted to the study of the moral virtues, abstracting from the question whether they are supernatural or natural. It is well to note that even acts of the natural virtues can be rendered meritorious when they are performed from the supernatural intention of love of God.

Question 131 explains why these virtues are called moral—because they dispose us to lead moral, or good, lives. This same question further points out the distinction between the theological and the moral virtues. The former perfect man in his direct relations with God; the latter help him to regulate his conduct toward created persons and things in a manner that is pleasing to God. Question 132 names the four principal moral virtues—prudence, justice, fortitude and temperance. These are called the cardinal virtues, and the reason is pointed out in Question 133. To understand this

reason, one must know that the Latin word *cardo*, from which *cardinal* is derived, means hinge. Now, just as a door depends on its hinges, and is enabled by them to move properly, so the moral life of man, which requires the practice of many virtues, depends on the possession of these chief virtues, and by them is rendered capable of acting in the way that God wills.

Question 134 contains a definition of each of the cardinal virtues. Prudence perfects man's intellect, enabling him to judge properly what is good and what is bad in the various circumstances in which he may be placed. It is this virtue that guides our conscience. Justice resides in the will, and helps man to give others their full rights and to abstain from harming their person or their possessions. Fortitude perfects what is known as the irascible inclinations, and renders man strong and courageous in dangers and trials. Temperance is situated in the concupiscible appetite, and helps man to keep within the bounds of reason his desires for those objects that please the senses. In explaining the cardinal virtues the teacher should point out that every other moral virtue is connected in some way with one or other of these principal virtues. Thus, religion is classified under justice, inasmuch as it inspires man to give his Creator the worship to which He has a strict right. Patience is one of the parts of fortitude, for it is the duty of one who is truly brave to bear up valiantly in afflictions. Chastity is a species of temperance, moderating within proper bounds the craving for sexual pleasure, which is so strong an inclination of human nature. Finally, Question 135 enumerates and explains seven moral virtues, which, in addition to the cardinal virtues, must be practiced frequently by those who wish to lead good lives.

LESSON 11

The treatment of the Church in the *Revised Catechism* is more complete and more detailed than that of the old *Catechism*. Thus, in the definition of the Church contained in Question 136, which corresponds to Question 115 of the old *Catechism*, it is explicitly stated that only baptized persons belong to the Church, and thus the important doctrine that

the sacrament of Baptism is the gateway to the Church and to everlasting life is pointed out. Where the old *Catechism* explained the liturgical bond uniting the members of the Church as the partaking of the same sacraments, the *Revision* adds participation in the same sacrifice. The phrase in the old *Catechism* to express what is known as the hierarchical bond of the members of the Church was: "They are governed by their lawful pastors under one visible head." The new *Catechism* explains this more clearly by stating that the faithful are "under the authority of the Sovereign Pontiff and the bishops in communion with him."

A separate question, 137, is devoted to the simple, yet important, truth that Jesus Christ founded the Church. Question 138, explaining the purpose of the Church, points out only the final end, leaving to later questions the intermediate ends, which had been included in the corresponding Question 120 of the old *Catechism*. Question 139 corresponds to Question 134 of the old *Catechism*, but contains the word *indwelling* to express the relation of the Holy Ghost to the Church, instead of *abides*, the word used in the previous text. The change is intended to indicate that the Holy Spirit is actually *within* the Church, as the soul is in the body, and not merely *beside* it, as a helper.

Questions 140-143 correspond to Questions 97-101 of the former *Catechism*. The word *Whitsunday*, in reference to the day when the Holy Ghost took up His dwelling in the Church, is now omitted, and the more usual word *Pentecost* alone is used. Moreover, whereas the old *Catechism* ascribed the sending of the Holy Ghost to Christ only, the *Revision* states that both God the Father and God the Son accomplished this work. This is in accordance with the principles of Catholic theology, which assert that the descent of the Holy Ghost to dwell in the Church—the visible mission of the Holy Ghost, as it is called—was, so to say, a continuation of the procession of the Third Person in the bosom of the Godhead; and the Holy Ghost proceeds from both the Father and the Son. Question 143 describes the threefold power which the Church, aided by the Holy Spirit, exercises over the faithful—the power to teach, to sanctify and to rule. Question 144

points out that in exercising this threefold power the Church is fulfilling the will of Jesus Christ, the divine Founder and the invisible Head of the Church.

Questions 145 and 146 teach that the first recipients of the three-fold power were the apostles, who thus became the first bishops of the Church, and also that the power was not intended for them alone but was to be transmitted to their successors in the bishopric. Questions 147 and 148, proposing the important doctrine of the supreme spiritual power of St. Peter and his successors, the Popes, correspond to Questions 117 and 118 of the old *Catechism*. However, the new *Catechism* points out that the supremacy of St. Peter and of his successors is found in two of the three powers just mentioned—the power to teach and to rule. The third power, the power to sanctify, is not possessed by the Pope in any greater degree than by any other bishop, for it is identified with the power of orders which all bishops, including the Pope, receive in equal measure at their consecration.

Questions 149-151 are entirely new. The first of these describes the chief function of priests in the Church—to assist the bishops in the care of souls. The other two refer to the laity, and are a reminder that not only bishops and priests but also the lay members of the Church must participate in the Church's spiritual activity. There are two ways mentioned in Question 151 whereby the laity can share in the work of saving souls—by giving a good example in their lives and by taking part in Catholic Action under the direction and the guidance of their bishops and priests.

LESSON 12

Questions 152-160 correspond to Questions 128-133 of the old *Catechism*, and constitute a brief but adequate proof that the Catholic Church alone is the one true Church of Jesus Christ. The proof is established by means of the four notes, or marks, of unity, holiness, universality and apostolicity. From the account of our Saviour's words and actions given in the *New Testament* we know that He endowed His Church with these four marks. Now, we can easily perceive that only one of the many Christian denominations existing

at the present day possesses these four marks—the Catholic Church. Several improvements over the old *Catechism's* treatment of this subject appear in the *Revision*. Thus, the previous statement that all the members of Christ's Church "are one in communion" is changed to the more understandable assertion that "all have the same sacrifice and sacraments." Instead of saying that the Church "invites all to a holy life," the *Revision* emphasizes the more practical feature of the Church's active sanctity by stating that "it provides the means of leading a holy life." Moreover, in describing each of the four marks, the new *Catechism* adds a phrase, such as "according to the will of Christ," to make it clear that these marks are not qualities of human origin, but have been given by the Son of God as prerogatives of His Church for all time, so that all men may recognize it as the work of His hands.

Questions 161-165 describe the Church's three attributes of authority, infallibility and indefectibility, which the old *Catechism* presented in Questions 122-126. The new treatment of infallibility is to be noted. In the former Question 124, only active infallibility was mentioned—that is, the freedom from error granted to the teaching Church. Now, in Question 163 there is mention of passive infallibility also—that is, the fact that the believing Church, the universal body of the faithful, is protected from accepting any false doctrine of faith or morals. This same question also contains the statement that the infallibility of the Church is due to the special assistance of the Holy Ghost. The next question presents more adequately than the old *Catechism* the manner in which the Church teaches infallibly. The old *Catechism* had mentioned only the decrees of a general council and the solemn pronouncements of the Pope; the wording of the *Revision* is more general, so as to include what is known as the ordinary and universal teaching office of the Church. In other words, infallibility is exercised even when the Pope and the bishops, in their ordinary official task of teaching the faithful throughout the world, are unanimous in proclaiming that a certain doctrine is a truth of faith or morals.

Questions 166-168 explain the oft-heard Catholic principle:

"Outside the Church there is no salvation." Question 121 of the old *Catechism* merely asserted that one who deliberately remains outside the true Church knowing it to be such cannot be saved; it gave no definite teaching about those who are separated from the Catholic Church through no fault of their own. Question 168 supplies this teaching by stating that those who, through no grave fault on their part, remain outside the true Church can be saved by making use of the graces which God gives them. This explanation is simply an application of the general truth that God gives all men sufficient means for salvation, and punishes no one for a fault that was not deliberate. This same question speaks of such persons as members of the *soul* of the Church. In explaining this phrase, the teacher must be careful not to give the impression that the "soul of the Church" is a means of salvation detached from the body of the Church, the visible organization of which we have been speaking throughout the lesson. For it is the visible Church, the Catholic Church, that Christ established as the necessary means of salvation for all mankind; hence, only through some connection with this Church can a person be saved. When therefore, the phrase "soul of the Church" is used to designate the condition of non-Catholics who are sincere and honest in their convictions, it should be pointed out that such persons, inasmuch as they have the general will to do all that God commands (and God commands that every one shall join the Catholic Church) belong *by desire* to the visible Church.

The last question of this lesson is concerned with the beautiful doctrine of the Church as the Mystical Body of Christ—a truth not mentioned in the old *Catechism*. This analogy of the Church is found in the Epistles of St. Paul, and is very appropriate to describe the relation of the members of the Church with Christ and with one another. For, just as in the living human body there is a constant influx of vital energy from the head to the members and a continual transmission of power from one member to another, so in the Church supernatural energy, particularly sanctifying grace, comes to the members from Christ, the Head, and the members communicate to one another spiritual benefits, such as prayer and the satisfactory value of their good works.

SCRIPTURAL REFERENCES FOR "THE REVISED BALTIMORE CATECHISM"

REVEREND G. H. GUYOT, C.M.

Kenrick Seminary
St. Louis, Missouri

EDITOR'S NOTE: In January, 1942, this JOURNAL began the monthly publication of scriptural references for use with the *Revised Baltimore Catechism*.

The author's method of recording references is as follows: A reference, e.g., Psalm 138, 2 is given in arabic numerals, the first number that of chapter, the second that of verse. Following the Scriptural reference is given a short "lead" concerning the content of the reference, e.g., "Deut. 4, 25 . . . The oneness of God is stressed."

Scriptural references are stated, first, to aid the teacher in the explanation of the general heading to be found at the commencement of each chapter, e.g., Lesson 1, "The Purpose of Man's Existence." (a) Genesis 1, 1-2, 25 . . . Then the reference for each question is given, with the question listed under the number that it has in the *Revised Edition of the Baltimore Catechism*, No. 2. When that number has a corresponding question in the *Revised Edition of the Baltimore Catechism*, No. 1, the fact is noted thus: 1 (No. 1, 1); 2 (No. 1, 14). For the sake of convenience the order of the references follows the order of the books of the Bible. Should there be a special reason for emphasizing a certain text, this is noted after the "lead" has been indicated.

LESSON 18

THE SECOND AND THIRD COMMANDMENTS OF GOD

- | | |
|----------------------|--|
| (a) Exodus 20, 7-8 | The second and third Commandments are given by God to Moses. |
| (b) Matthew 5, 33-37 | Our Lord, in the sermon on the mount, points out that oaths are not to be taken needlessly; He thus explains the second commandment. |
| (c) Luke 24, 1 | Our observance of the third commandment is on Sunday, the first day of the week, because our Lord's resurrection took place on that day. |

Question 224 (No. 1, 97). The second commandment of God is: Thou shalt not take the name of the Lord thy God in vain.

- | | |
|-------------------|--|
| (a) Exodus 20, 7 | In these two texts is given the second commandment of God. |
| Deuteronomy 5, 11 | |

- (b) Leviticus 19, 12

In the midst of various commands to the Israelites God warns them not to use His name in vain.

Question 225 (No. 1, 98). By the second commandment we are commanded always to speak with reverence of God, and of the saints, and of holy things, and to be truthful in taking oaths and faithful to them and to our vows.

- (a) Genesis 18, 1-33

A careful reading of this chapter reveals Abraham's great reverence in speaking to God, also his alacrity to do homage to his Lord. This may be used as an example.

- (b) II Kings 1, 1-16

Even though Saul had forfeited his crown by reason of his sins, yet David ever revered him because Saul was the anointed of the Lord. This is an example of reverence for persons consecrated to God.

- (c) Acts 18, 18

Note the fidelity of St. Paul in keeping a vow that he had made.

Question 226. An oath is the calling on God to witness to the truth of what we say.

- (a) Ruth 1, 17

Ruth calls upon the Lord to witness the truth of what she intends to do. Note the formula: The Lord do so and so to me.

- (b) Jeremias 4, 1-2

Jeremias reports to the people God's words; these words include the proper form of taking an oath. The people are to swear "as the Lord liveth" in truth and in judgment and in justice.

Question 227. To make an oath lawful, three things are necessary: first, we must have a good reason for taking an oath;

- (a) Jeremias 4, 1-2

God warns the Israelites that they are to use His name in oaths only in truth and in judgment and in justice; certainly a good reason is implied in these words.

- (b) Hebrews 6, 16

St. Paul implies that oaths are taken as a last resort, that is, only when there is a very good reason for pronouncing them.

second, we must be convinced that what we say under oath is true;

- (c) Jeremias 4, 1-2

God insists that the oaths be in truth.

third, we must not swear, that is, take an oath, to do what is wrong.

- (d) Leviticus 5, 4-5 The Israelites are to understand the sin they commit when they swear to do evil.
- (e) Acts 23, 12-21 This is an example of an oath to do something wrong, namely to kill Paul.

Question 228. A person who deliberately calls on God to bear witness to a lie commits the very grievous sin of perjury.

- (a) Ecclesiastes 9, 2 The term "perjured" is used in the sense of those who swear falsely.
- (b) Wisdom 14, 25 Perjury is listed as one of the many sins consequent upon the worship of idols.
- (c) I Timothy 1, 9-10 St. Paul tells his beloved disciple that the law is made for . . . perjured persons; that is, these will suffer the consequence of not observing the law.

Question 229. A vow is a deliberate promise made to God by which a person binds himself under pain of sin to do something that is especially pleasing to God.

- (a) Genesis 28, 20-22 An example of a vow; this vow was made by Jacob, and he vowed to follow in the laws of God, and to give tithes of whatever God gave to him.
- (b) Judges 11, 30-36 Jephte vowed to offer a holocaust to God, if God would give him victory over the enemies of the Israelites. Note how in Verse 35 he felt bound to observe his vows: "For I have opened my mouth to the Lord, and I can do no other thing."
- (c) Ecclesiastes 5, 3-5 The author warns his readers to be very careful to pay their vows to the Lord.

Question 230 (No. 1, 99). By taking God's name in vain is meant that the name of God or the holy name of Jesus Christ is used without reverence; for example, to express surprise or anger.

- (a) Ecclesiasticus 23, 9-11 The author advises his readers not to make frequent use of the name of God, for usually sin is involved. (There is an implication of the irreverent use of the holy name.)

Question 231. It is a sin to take God's name in vain; ordinarily, it is a venial sin.

- (a) Ecclesiasticus 23, 9-11 Some sin is to be found in the frequent use of the name of God. (Note the commandment, Exodus 20, 7.)

Question 232 (No. 1, 100). Cursing is the calling down of some evil on a person, place, or thing.

- (a) II Kings 16, 5-11 We have recorded in these verses an example of cursing: David the king was cursed by Semei.
- (b) Matthew 26, 74 Peter cursed in his denial of his Master.
- (c) James 3, 8-10 Cursing is the opposite of blessing; it implies wishing evil.

Question 233. Blasphemy is insulting language which expresses contempt for God, either directly or through His saints and holy things.

- (a) Leviticus 24, 15-16 The grievousness of the sin of blasphemy is indicated by the punishment meted out to those who are guilty of it.
- (b) IV Kings 18, 19-35 Note the insulting words of the Assyrian general concerning God, particularly in Verses 22 and 33-35. The general places the true God on a par with the gods of the surrounding nations, saying that He cannot deliver the Israelites from the hands of the Assyrians.
- (c) Matthew 27, 27-44 Note the blasphemies spoken against our Lord during His Passion.

Question 234 (No. 1, 101). The third commandment of God is: Remember thou keep holy the Lord's day.

- (a) Exodus 20, 8-11 Moses records the third commandment in its complete phrasing.
- (b) Deuteronomy 5, 12-15 A second time Moses writes down the third commandment. It is interesting to note the different wording of these two texts.

Question 235. The Church commands us to keep Sunday as the Lord's day, because on Sunday Christ rose from the dead, and on Sunday the Holy Ghost descended upon the apostles.

- (a) Luke 24, 1 Our Lord arose on the first day of the week, that is, on Sunday.
- (b) Acts 2, 1-4 The descent of the Holy Ghost took place "when the days of Pentecost were accomplished." This means when the fifty days from the Jewish Passover had passed the feast of Pentecost was celebrated. In the year of our Lord's death the feast fell on the first day of the week, that is, on Sunday.

- (c) *Apocalypse 1, 10* St. John speaks of the Lord's day, and while he does not identify it as Sunday, yet since no other day was ever celebrated as the Lord's day, it seems that already by the end of the first century of our era Sunday was given over to the worship of God.

Question 236 (No. 1, 102). By the third commandment we are commanded to worship God in a special manner on Sunday, the Lord's day.

- (a) *Exodus 20, 8-11* God Himself points out the Sabbath as a day of rest, and as a day sanctified by His rest from the work of creation; hence it is His special day. (What is true of the Sabbath in the Old Testament is true of the Sunday in the New.)
- (b) *Isaias 58, 13-14* Isaias admonishes the Jews to refrain from evil during the holy day of the Lord; if they do so, God will reward them. Note how the Sabbath is called the holy day of the Lord. The same is true of Sunday.

Question 237 (No. 1, 103). The Church commands us to worship God on Sunday by assisting at the Holy Sacrifice of the Mass.

(There is no text to be found in confirmation of this question.)

Question 238 (No. 1, 104). By the third commandment of God all unnecessary servile work on Sunday is forbidden.

- (a) *Exodus 20, 9-10* In the giving of the commandment God expressly forbids servile work on the Sabbath. This obligation has been transferred to Sunday.
- (b) *Leviticus 23, 3* The Israelites are told once more by God that they are to do no work on the Sabbath.
- (c) *Luke 14, 1-5* The Jews had carried to extremes the law of the Sabbath; they declared that it was not lawful to heal on the Sabbath. Our Lord by pointing out that they themselves permitted animals to be drawn out of a pit shows that there are certain works, necessary for the welfare of men, that may be performed on the Sabbath. This applies to Sunday as well.

Question 239 (No. 1, 105). Servile work is that which requires labor of body rather than of mind.

- (a) Deuteronomy 5, 14 Work of the body is indicated by the fact that God expressly forbids the Israelites to make their servants or even their beasts of burden do any work on the Sabbath.
- (b) Jeremiah 17, 27 The carriage of burdens is specifically mentioned as forbidden by the third commandment.
- (c) John 5, 9 The Jews attacked the man who had been cured because he carried his bed on the Sabbath. The point is that the work of the body was forbidden by the law of the Sabbath.

Question 240. Servile work is allowed on Sunday when the honor of God, our own need, or that of our neighbor requires it.

- (a) Mark 2, 23-28 The Jews attacked the disciples because by rubbing the corn in their hands they were breaking the Sabbath. But our Lord taught them and us that our own needs, as the comparison with the case of David indicated, require at times that servile work be permitted on Sunday. He then lays down the principle: The Sabbath was made for man, not man for the Sabbath.
- (b) Luke 14, 1-5 Once more our Lord illustrates the proper conception of the day of rest. If on the Sabbath it was permitted to draw out an ass or an ox that had fallen into a pit, how much more was it allowed to aid a sick man. In other words, the good of the neighbor may require a certain amount of work on Sunday.

High School Religion

AROUSING PUPIL INTEREST IN THE RELIGION BULLETIN BOARD

BROTHER B. ROBERT, F.S.C.
St. Mary's High School
Waltham, Massachusetts

EDITOR'S NOTE: This is the second in a series of four articles treating of the Religion Bulletin Board. The first of Brother Robert's articles appeared in last month's issue of the JOURNAL.

The ideal Religion bulletin board would be covered with material of such a nature as to attract the attention of the students naturally and directly, without the aid of other motivating devices. Examples of highly interesting items were mentioned in the first article: The murder pictures which taught the boys to be faithful to duty, to be prepared for death at all times, to carry their beads; and the picture of the heroic men who had been adrift on the open sea for twenty days or more, which picture called their attention to a remarkable example of gratitude to God for favors granted.

It would be an easy matter to display many sensational pictures and articles in our classrooms. The daily tabloids and weekly magazines could furnish us with an abundant supply of such clippings. Our difficulty, however, consists not in securing articles of this type, but rather in possessing ourselves of pictures and news items which are not only spectacular, but which at the same time present a religious or moral lesson to our students. Display material interesting in itself but which cannot be traced back to a definite dogma or

established moral principle, or which does not cause our students to appreciate more deeply the splendid organization of which they are members—the Church established by Christ—is practically useless as far as the bulletin board for Religion is concerned. It is only upon rare occasions that we chance upon items which fulfill both of these conditions.

When my bulletin board contained naturally appealing pictures, sketches or news briefs, the lads were literally crowded, two or three deep, in front of the exhibition. This phenomenon happened once in a great while, perhaps once every two or three months. In between times, however, the ordinary religious clippings mounted in the classroom went ignored by the majority. How could I get all of them to consult the board regularly?

Extra credit, a device that I make frequent use of in connection with my commercial classes, does have an appeal for most boys. In common with their elders, they somehow like the idea of getting something extra, something "for nothing." The offer of extra credit, it seemed to me, would stimulate their interest and induce them to examine carefully the religious pictures and articles mounted for their benefit. Progress was being made. I had the solution to my problem, and from then on it was simply a matter of deciding on the best manner of adapting the extra-credit plan to the Religion bulletin board.

That any number of schemes for giving extra credit on bulletin board items could be devised is obvious to any teacher who will give the matter a little thought. The teacher, for instance, who has the same class for English and Religion could have each boy write an essay on his impressions of the bulletin board in general or on some particular subject. Awards could be made to every student or reserved for the one best, or ten best, compositions turned in. A similar use could be made of oral talks. Then, too, a part of a clipping might be posted and a prize conferred on the pupils able to describe the missing parts. Other possibilities suggest themselves: Reward the youngster able to name the source of a certain article; give extra credit for the best answer on a difficult thought-provoking question on the bulletin board.

However, the "picture of the week" idea used by a popular magazine appealed to me, and I adopted it.

Inasmuch as the clippings mounted on my bulletin board are usually changed every week, this innovation worked in admirably with the procedure I had been following. Actually, though, it was not always a "picture." Frequently it consisted of a cartoon clipped from a recent magazine, or a comic strip taken from one of the daily papers. At other times I have utilized these clever illustrations which sometimes accompany large magazine advertisements. Since the next article will be devoted to the various sources of material for the Religion bulletin board, no reference to specific publications will be made at this point.

The first "picture of the week" that I placed on the board was actually a group or series of pictures which depicted the various steps in the process of which a soldier stationed in Africa was shorn of his hair. This feature, together with all the other usual religious items, was already on the board Monday morning when the boys came to school. With considerable detail the new idea was explained to them during the Religion period. They were instructed to inspect the pictures carefully in order to be able to derive some kind of a religious or moral lesson from the pictures. Several examples were given to make sure the boys understood clearly just what they were required to do to qualify for the extra credit.

Each boy's "guess" on the picture of the week was to be kept a secret—this was an individual affair—until I would call for the answers along about Wednesday or Thursday. (Human nature being what it is, this recommendation, in all probability, was not followed by every one of the pupils. An effective method of inducing some youngsters to do what we want them to do is to suggest just the opposite. Whether pupils discuss the week's feature among themselves or not, is immaterial. If we succeed in getting them to talk about Religion outside of the period devoted to that study, we are really accomplishing something worthwhile.) When sufficient explanation had been given, a motive for studying the weekly picture was given: A definite amount of extra credit

would be added to the weekly Religion mark of the boy who supplied the correct answer.

The enthusiasm of the lads was marvelous. When I called for the answers on Thursday during the Religion period, they were unusually attentive. In fairness to all the students in the class, they were called upon in alphabetic order. About twenty of them were given an opportunity to win the prize before one lad finally hit upon the answer desired: The young soldier in the pictures had some kind of cord or chain around his neck. He was wearing a scapular medal; boys should always wear scapular medals, too.

During the time that the pupils were expressing their "guesses" the entire class displayed remarkable interest and attention. They seemed just as eager to find out the other fellow's answer as they were to hear the correct one. This part of the Religion period was different, it was not "dry," it was as fascinating as a game and, as a result, the boys enjoyed it. It still stands out in my memory as one of the most interesting Religion periods that I have conducted.

On another occasion I mounted a cartoon on which was sketched a huge policeman in the act of pushing around a small cart in a super-service grocery store. He had just caused his cart to collide with one being operated by a stout housewife. She was indignant over the fact that her groceries were strewn all over the floor and exclaimed, "Just where do you think you're going?" The mammoth policeman's face revealed extreme embarrassment and fear.

Every boy in the class failed to point out the answer I had in mind for this drawing, and, as a result, I boosted the reward fifty percent, and called upon them the following week. When all of them missed the point of the picture the second time, I held the contest once more and raised the "ante" again, at the same time calling attention to the fact that the answer was to be found in the background. During the third week, a lad finally noticed two women gossiping. The obvious lesson, of course, was not to talk about the defects of our neighbor.

Just how the "picture of the week" operates in connection with the Religion bulletin board should be clear from the two

examples given. Some humorous cartoon, comic strip, or illustration from an advertisement from which a lesson in morality can be drawn is placed on the board each week. The pupil who surmises the lesson that the teacher has selected, receives extra credit on his weekly report card. When the contest was held the second time, the next student in order (following the winner of the previous week) was given the first opportunity to win the prize.

The device certainly attracts pupils to the religious material on display, and while they are there, it is hoped that they will derive some spiritual profit from observing other items mounted on the board. Besides serving as a bait to lure the students to the bulletin board, the device is intrinsically valuable because it succeeds in inducing the lads to use their imaginations by providing them with an opportunity to take a spiritual viewpoint of the ordinary every-day things—yes, even such a worldly item as a humorous cartoon. Some of the lessons drawn by the boys did not entitle them to the award, to be sure, but the originality and the variety of the answers would have given joy to the heart of any Religion teacher. I was deeply impressed by the thinking that the students had been doing on the featured picture.

That part of the Religion period during which the pupils attempted to win the prize of extra credit was, as I have already mentioned, participated in whole-heartedly by them. The discussion periods—and that is what they actually amounted to—seemed to take up too much time, however, when conducted on an oral basis. By the time the winner was determined, a good portion of the Religion period was spent, and, consequently, the time remaining was hardly sufficient for the regular lesson.

In order to conserve class time, I changed the plan by discontinuing the verbal quiz and adopting instead a written method of conducting the contest. This written plan rates a poor second if we consider and compare the interest and enthusiasm aroused on the part of the youngsters. It was, therefore, with some reluctance that I discarded the oral discussions.

When the project is inaugurated, I think that it should be

conducted orally for the first few weeks, at least, in order to assure a favorable reaction from the pupils. Competition is keener, more interest and enthusiasm are stimulated, and last but not least, the slow-thinking students become familiar with the conditions of the contest when an open discussion on the "picture of the week" is held.

The written solutions of the boys meant that I would have to check over forty or more papers in search of the winner or winners, and since this absorbed too much of my own time, I modified the written plan slightly. The following procedure has been adopted more or less permanently. Since it requires but a few brief moments of the Religion period and does not add greatly to the teacher's burdens, I consider it the most satisfactory method that I have used.

After the regular recitation, I tell the boys to write their answers on the back of the recitation paper. As soon as the students have finished writing, I announce the exact interpretation and then ask those boys who think they have hit upon it, or at least have a similar answer, to hand in their papers. By segregating these few papers from those of the other pupils I avoid the trouble and labor involved in checking all the answers. It requires but a minute or two (outside of the Religion period) to check the handful of separated papers and award the prize to all the boys who have named the correct solution.

There is nothing elaborate about the bestowal of the prizes. At times I have merely indicated the extra credit (sometimes with a marking pencil of a different color) on the recitation paper, while on other occasions I have presented a lad with a simple certificate on which appeared his name and the amount awarded. In either case I inform the class of the winners not only because these latter enjoy the public acknowledgement, but also because the announcement tends to maintain interest at a high pitch by filling the other students with the determination to obtain the reward the next week.

With the written method of conducting the contest it is possible to reward every boy who supplies the true version of the weekly feature, and, in addition, some recognition in the form of partial credit can be conferred upon those young-

sters who almost surmise the required response. Once a boy wins his interest is heightened, and the more winners we have the greater the student interest. In this way I found it possible to compensate for the loss of that enthusiasm which naturally accompanies the oral contest, but which was sacrificed in favor of the less time-consuming written quiz.

There is another advantage when pupils write their moral lessons drawn from the weekly picture: It convinces the boys of the impartiality of the teacher. In view of the fact that no lad knows the answer during a verbal discussion until the teacher commits himself, it is remotely possible for the teacher to show favoritism. With the written plan, on the other hand, the awarding is strictly objective. When I announce the correct answer, I have no idea who the winners might be. That is determined by what pupils have already written down on their recitation papers.

One bright young lad inadvertently called my attention to one of my mistakes in selecting the prize-winning solution for the "picture of the week"—the necessity for variety. While talking to him after class, we somehow drifted into a discussion of the weekly feature and the fact that he had been one of the winners that week. According to his opinion, the interpretation required had been extremely easy, so simple, in fact, that he had "guessed" it without having examined the picture itself. I did not express my appreciation openly, of course, but I certainly was delighted to receive the tip. Possibly his blind "stab in the dark" was coincidental, but the revelation taught me to avoid a repetition of the same response for more than one picture.

One of my confreres pointed out another kind of sameness to be guarded against. If the requirements to qualify for the reward granted are always difficult, many students might be inclined to become discouraged and give up, saying, "What's the use, I never win anyhow?" If, on the other hand, the teacher consistently regulates matters as to make it extremely simple and easy for practically any student to qualify, the members of the class might lose interest. Solutions, consequently, should at times be so obscure that they will stimulate interest by challenging the superior students and, at other

times, so obvious that the slower members of the class will feel that they stand a chance to obtain the extra credit.

What teacher has not experienced disappointment over the rapidity with which our modern youngsters lose interest in class projects? Perhaps this trait has been typical of the youth of every age. At any rate, whenever something new is introduced or suggested to high school students today, they take it up with great zest and spirit, but as soon as they become accustomed to it, however, the project loses its novelty, becomes ordinary and common, and, before long, the interest wanes. To avoid sameness and monotony and to satisfy that craving for "something new," I make an attempt to have variety in the type, size, and character of the pictures or sketches featured from week to week.

How does one obtain enough appropriate pictures or sketches? This was, indeed, a problem for the first few weeks, and that I might not find myself without that which was most indispensable—a picture, I invited the boys to bring in suitable clippings. To the boy who brought in an acceptable item, figured out an intricate moral lesson and did not divulge this information to any other student in the class, I gave the same amount of extra credit granted to those who designated the correct interpretation. That was quite an order for high school freshmen, and so you will not be surprised to learn that very few boys availed themselves of the opportunity. In the next article other sources will be indicated.

"What is there in it for me?" is the almost universal cry. Applying this more or less selfish line of thought to the bulletin board for Religion, the boy has the ready reply: "Perhaps I can win that extra credit for the 'picture of the week.' After all, I have nothing to lose, and everything to gain—I'll take a chance." It is a winning proposition, and, as such, it appeals definitely to that instinct which is so strong in almost every boy—the gambling instinct.

On one occasion I changed the plan somewhat to convert it into a win-or-lose proposition. Thus, after the whole class failed to derive the winning moral lesson from the featured sketch, any boy who desired another chance could have had it under the following conditions: If he succeeded, the extra

credit would be doubled; whereas, if he failed, he would lose a small amount from his regular weekly mark. The record-keeping this foolish idea necessitated was too complicated and involved, and so I did not go through with it at the time I gave it a trial.

The weekly contest on a feature picture also appeals to another human instinct: the drive for status. Every boy desires to win the approval of his fellows, and this device offers him the opportunity to achieve this distinction. What is more, it frequently happens that the dull boy (perhaps I should have said "the boy whose memory is rather poor") receives the award. As a matter of fact, a boy who was repeating the year had quite a reputation in my class last year for figuring out the winning responses. Ability for memorization counts for nothing in this instance, and the pupils are on a more equal footing here than in many other classroom situations.

The ideal bulletin board, of course, carries material that is so outstanding, so unusual, so remarkable, so naturally interesting, so attractive to the youngster that it appeals directly to his curiosity. But can we accumulate a supply of religious items large enough to be able to fill a bulletin board week after week? In the absence of clippings which are super-motivating, I have found that the plan just reviewed, although it derives its motive power from secondary or artificial drives, is, nevertheless, an effective method of inducing the pupils to take an active interest in the Religion bulletin board.

The two positive appeals for getting the youngsters to consult the bulletin board, viz., articles of sensational nature and the offer of extra credit, attract the majority of the pupils in class, it is true, but there may possibly be a few who need something a little more drastic to move them. This type of individual does nothing unless he really has to do it. It is out of the question, most of us will agree, to force students on matters pertaining to Religion. It goes without saying that we cannot "jam Religion down their throats," and if we insist on doing so, our pupils may develop spiritual indigestion.

Experiments have shown, however, that a little pressure, applied with diplomacy, does impel the indifferent "slow-starters" to become aware of the fact that there is a religious display of articles and pictures in the classroom. How exert this persuasive pressure? It can be done simply by giving one recitation question each week on the items posted for that particular week (There is no connection whatever between this question and the quiz on the "picture of the week"). The Religion bulletin board, if you will pardon the repetition, is definitely a part of my program of religious instruction and, as such, should be included in the weekly subject-matter.

This article, with the frequent mention of "extra credit" and the grade given for Religion, may create the impression that I am inclined to over-emphasize this aspect of Christian education. Actually, such is not the case. I do not take Religion marks very seriously, and when sizing up a boy's character, his Religion grade receives hardly any consideration. From time to time I remind the lads that the mark they receive is by no means a true indication of their religious standing. Only God Himself is capable of grading them accurately. The mark I give a boy is based on what he knows, but there is no correlation between this mark and the true status of his soul.

But to get back to recitations on the Religion bulletin board. Perhaps I over-stated conditions slightly when I said that a bit of constraint was used to induce the youngsters to pay attention to my clippings. In actual practice, the recitation is extremely simple and easy. First of all, I try to make it possible for every boy to have had an opportunity to consult the board before I quiz the class on it, and for this reason the question is not given until Thursday. Secondly, most of the time I have not asked a detailed question about any specific article. On the few occasions that a specified bit of information was requested, it was more or less on an optional basis—those students unable to supply the response could earn a fair mark by replying satisfactorily to the following question which was literally the same every week: "What did you learn from the Religion bulletin board?" The pupils are therefore given their choice in se-

lecting any one of the twenty or more items displayed that week. When reciting, they merely designate the article they have chosen and tell me what it has taught them.

I do insist, however, that they make a personal application of the moral to themselves. Vague generalities receive an unsatisfactory grade. The mere fact that the boy has picked up a store of divorced or isolated bits of knowledge from the bulletin board clippings neither satisfies me nor justifies the time and effort I spend on this project. Why be content with so little? Why not aim higher? Why not strive for definite integration of the lessons learned and the boy's life? Why not, in other words, seek to have the pupils carry out in their daily lives the instructions received from the items on the bulletin board? Is this too ambitious? Possibly so, but then we set the machinery in motion at least, when we succeed in arousing thoughts of self-improvement and when the lads approach our Religion clippings with this frame of mind.

Although I realize that such a recitation would lend itself admirably to an oral discussion, and in spite of the fact that the boys would find it interesting and instructive, still, in order to make conservative use of time, I have pupils write the answers to these weekly recitations.

Some are inclined to write half a page or more on the story or picture they have selected. To make the work of correction easier, I have insisted that they simply name the clipping and the lesson learned, and that they limit themselves to three lines. This restriction may be criticized because it discourages self-expression on the part of the pupils. Granted, but the opposite is also true. They are directed to say what they want to say in a few words without unnecessary details. A word limit would probably be a more satisfactory method of insuring brief answers.

In addition to inducing pupils to observe the religious clippings, the plan of conducting the weekly quiz on the items also has the advantage of causing them to take something along with them when they leave the board. Their inspection of the displayed material will not be a mere matter of curiosity, something to be forgotten as soon as the board

is out of sight, but, on the contrary, they will walk away from the board with at least one definite religious or moral bit of information added to their spiritual fibre. It is my hope, of course, that it will remain with them permanently and have a definite influence on their daily lives.

This ambition lies close to the zealous heart of every Religion teacher. How shall we go about getting our youngsters to practice what they learn? We are dealing with personalities endowed with free will, and although we may exercise influence over them while they are under our supervision, we are quite powerless in regulating their private lives. Isn't there something we can do? Any number of natural activities might be suggested, but I wish to call attention to prayer, the means which St. La Salle, founder of the Christian Brothers, placed first in the list of works "to procure the salvation of the children confided to their care." *"Dear Lord, bless this project and make use of these clippings to enlighten the minds, touch the hearts, and strengthen the wills of the boys who will examine them."*

A discussion of the grading of Religion papers is undoubtedly out of place in this article, but I do wish to point out that the ultimate success, as far as pupil interest is concerned, of practically every project mentioned in the foregoing paragraphs depends almost entirely upon the teacher's philosophy of grading.

Most teachers, I am quite sure, are lenient when it comes to marking the Religion recitation papers. Although we consider it our duty to prevail upon our students to study the most important subject in the curriculum, nevertheless, we do not wish to associate any unpleasantness with the Religion period, and, as a result, we exercise care both in testing and in grading to avoid a high percentage of failures. The Religion teacher may be looked upon as a "hard man" when dealing with secular subjects, but for the allotment of scores for Religion he usually adopts a more indulgent policy. An easy-going teacher who conducts a "fresh air" course, who hands out perfect grades on a large scale, need not expect his pupils to manifest intense interest in ways and means of obtaining an addition to their Religion marks. Why should

they? They receive excellent grades with very little or no effort. An extra-credit scheme attempted in such a class is destined for failure.

That teacher, on the other hand, who conducts recitations daily or at least several times every week and who is strict in correcting the papers will experience considerable success when he announces a plan whereby the youngsters will be given the opportunity to acquire extra credit. Marks mean something to them; they have to work for them. Consequently, such an offer will be an inducement to go out of their way to boost their Religion grades.

It is a simple matter for a teacher to strike the happy medium in the handling of scores for Religion. He can be reasonably strict and still not descend to the other extreme of utter laxness. He can, for instance, prepare tests in such a way that the passing mark is attained by practically every lad in the class. He can be strict, too, by maintaining a high standard for those ambitious students who desire higher grades.

Since weekly report cards are issued in the Christian Brothers' schools in this country, the bulletin board schemes reviewed here are necessarily linked with that marking period. Adaptations to other systems can easily be arranged.

While the term "extra credit" has been repeated so frequently that the reader is probably tired of seeing it, it might be well to call attention to the fact that the extra credit is not as "extra" as the students may consider it. As far as they are concerned, it is accidental, over and above the ordinary weekly mark; however, I look upon it as the regular thing, and, with this in mind, the recitations I give and the standard required when I correct the papers are regulated somewhat by the bulletin board program.

To be more specific, and to make a frank admission: I purposely give difficult recitations and mark the student responses strictly in the early part of the week. The shock this procedure gives the lazy lads not only induces them to study more diligently, but also urges them to attempt to win the extra credit, and to prepare themselves for that weekly quiz on the bulletin board which is given on Thursday. It is my

intention that they be just a bit uneasy, that they feel the need for the extra credit, and that this emotion will spur them to action, to consult the religious clippings on display.

The grades for the last two days of the week are generally high, since the recitation and the grading of answers are designed to accomplish this very end. As a result, nearly every pupil in the class receives a satisfactory grade, while many have high grades. The boys are happy. They have not only prepared their regular assignments, but they have also studied the up-to-date material mounted in class.

Next Month: "Sources of Material for the Religion Bulletin Board."

THE NEED FOR INSTRUCTION IN THE SACRAMENT OF MATRIMONY IN THE HIGH SCHOOL

To single out a particular textbook for unqualified recommendation is to accept a responsibility from which I wish to be excused. Cassilly, *Religion, Doctrine and Practise*; Graham, *Faith for Life*; Mahoney, *Christian Marriage*; Campion, *Catholic Action Series* all have their good points. The teacher himself will, of course, want the Encyclical *Casti Connubi*. With certain additions the outline provided in Unit I for the 12th Grade Religion course entitled "Before God's Altar" and published by the Parochial-School Office of the Archdiocese of Detroit will be very helpful. The Queen's Work, The Paulist Press, and America Press all have a number of pamphlets which can be used with profit. The ritual for the celebration of marriage with its two exhortations and the proper of the Nuptial Mass should not be ignored.

Such a course will certainly help to produce informed lay men and lay women who will be ideal Catholic husbands and wives; ideal Catholic fathers and mothers. As teachers, our responsibility and our encouragement in this matter is suggested by Pius XI when in his Encyclical on Christian Marriage he says,

"... it cannot be denied that the basis of a happy marriage and the ruin of an unhappy one is prepared and set in the souls of boys and girls during the period of childhood and adolescence."

(By Rev. Raymond B. Bourgoïn, S.T.B., A.M., "The Need for Instruction in the Sacrament of Matrimony" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 324.)

THE HIGH SCHOOL SENIOR AND THE CATECHISM

SISTER MARY PAULINE, Ad.PP.S.

Saint Teresa's Academy
East Saint Louis, Illinois

EDITOR'S NOTE: In another article Sister Mary Pauline will illustrate what she means by the psychological treatment of Apologetics.

"You don't know it well, or you would be able to explain it." These are words frequently addressed by teachers to students. Perhaps the first thing a senior Religion teacher has to do is to put this same idea across to his class.

It is very true that, unless the preceding three or eleven years of study have been failures, these seventeen-year-olds know and practice the fundamentals of Christian living. The teacher is rightly satisfied if these results are to be seen in his students. Yet, in commercial areas particularly, where the senior year of high school is the last year of formal study, a more mature and more precise knowledge of Religion—a coordinated view is desirable. In this year, or never, the best foundations are laid for future leadership in Catholic Action. Up to this time emphasis has been on teaching Christian principles, and their application in the individual life of each pupil. High school seniors, on the whole, know their Religion. But do they appreciate it keenly? Do they know it well enough to explain it? Or will they say to an interested Protestant chum, confirming his vague notions of Catholic intellectual bondage, "I know it's right, but I can't explain it"? Will they blush uneasily at every question and avoid, through a feeling of incompetence, all occasion to explain the faith they love? If they do, the sure result, in the modern pagan atmosphere, is a loss or lessening of their own love for the faith. Young people are no more proof against ridicule than you or I, and they must face much more of it. Besides, the acute social consciousness of an adolescent should be taken into consideration. Grown-ups forget how grown-up

they are. Time was when a lifted eyebrow, or a sardonic laugh, would have cost the teacher hours of secret "rehashing" and a great deal of embarrassment. That time, for students, is not past. Neither should the teacher forget the difference in "spiritual temperature" between the adolescent's world and his or hers.

There seem to be two motives par excellence that call for the best that is in the teacher of Apologetics to seniors. It is a favorable time to clinch and make secure what pupils know. Most of them have a conglomeration of half knowledge. They must organize it and learn how to use it. More than that. The senior Apologetics class is a golden opportunity for impressing on students in a practical way that the most obvious mark of the fervent grace life is the apostolic spirit.

These are outstanding motives. There are others. But what shall the method be? Always, the teacher must keep before him the mental state and attitude of his pupils. All method must be built on that. The typical attitude, as far as most teachers discover, is: What more is there to learn after eleven years of *Catechism*? And when, as in point of theory seems quite logical, these pupils are expected to examine the whole *Catechism* in summary, there is lack of interest. Here is a thrilling challenge to the teacher's personality and method. Is he able to pick up the first question in the *Catechism*, whirl his pupils into the dim unexplored depths of the Creator-creature relationship, ask them to question, to think out for themselves for the first time the fact of God's and their own existence, confuse them utterly, and still keep them from getting discouraged?

They will mimic his attitude with surprising accuracy. If the instructor is buoyantly sure, students will be safe from skepticism. In word and attitude the teacher says to them: "Don't worry if these things puzzle you. Greater minds than yours have had trouble with them at first. It took the marvellous mind of St. Augustine a long time to find its rest. But the rest came." They will be surprised, perhaps, to be told that on the day when something in the faith appalls them for the first time, on that day they have begun to be

deep and thinking Catholics. Some truth of faith is not thoroughly understood; it dismays them. They see that, if the ugly notion they have of this dogma is true, the faith cannot be held. The very thoughtfulness that caused them to have the difficulty will lead them to that better understanding of the truth which can certainly remove the difficulty. They have grasped the idea, unconsciously perhaps, that reason, which does its share with God in attaining faith, thrives on that food of the strong, the dogmas of faith. They do not have to be afraid, unless they pretend to greater acuity than the wisest men of the ages—Thomas Aquinas and Thomas More, Augustine and Teresa, Benedict and Francis, Pasteur and Marconi, and so on *ad infinitum*. They should be convinced that the faith is something that gives thrilling return for thought spent on it. Here is also a motive for teachers to use in developing personality and the power of sharing conviction. Quite possibly students will forget many of the teacher's arguments, but they will not forget his enthusiasm. Years later, when temptation and perhaps disgust too is strong, the teacher's conviction and eagerness will glow in their memories like a light, will assure and tranquilize them. Truth is attractive because it is true. The teacher's attraction towards it is an assurance of its power. Because his students have seen the truth—as true—through the light of the instructor's eyes, they have a surer grasp of the truth that thrilled him.

Apologetics, of course, has to be logical; yet if it is not psychological as well, its chances for permanent benefit are lessened. The first effect of teaching must be the pupils' desire to do something about it. Given the desire, the ability can be developed. Here is the case of two typical students. Kathleen is very sure of her faith, enthusiastic about it, but not so equipped by nature as to be able to answer every logical difficulty. But the truth of Catholicism is its own best argument; so Kathleen, happy in the possession of truth, has much, even though she lacks finesse. Aquinas, Junior, is marvellously logical (in his written assignments), but gets panicky at the least hint of an encounter, and can never think how to explain something till the occasion for it is over. One

has psychological fitness for apostolic endeavor, the other logical fitness. Which is better prepared for Catholic Action? The teacher's aim is to combine both types of fitness. But it seems obvious that among ordinary people Kathleen has the advantage. And what is the moral? The teaching of Apologetics should receive a psychological treatment!

MISSION CRISIS AND THE CATHOLIC EDUCATOR

It is my experience that the most difficult groups to convince of the need of education for the missions are Catholic priests and Sisters. Our Catholic laity have responded most generously to the mission appeal. And yet there is not a community of religious priests or Sisters represented here today that is not praying for vocations. The reason you are not getting vocations is that you have not presented in large measure, the ideal and the spirit of personal sacrifice which is the basis of a religious vocation.

(By Very Rev. Edward A. Freking, "The Mission Crisis and the Catholic Educator" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 71.)

College Religion

OBSERVATIONS ON THE TEACHING OF RELIGION AT THE COLLEGE LEVEL

REVEREND ROLAND G. SIMONITSCH, C.S.C.

University of Notre Dame

Notre Dame, Indiana

The teaching of Religion to students at the college level seems to become more difficult each year. The increasing indifference toward Religion among the masses of our people in the United States is taking its toll even among our own ranks. It requires something near a miracle of grace for our young men and women to face the influence of people who are basing their morality, for the most part, upon expediency, and whose dogmatic or motivating fund of doctrine has been watered down to almost complete ineffectiveness.

Only a minority of people outside the Catholic Church is nourishing itself regularly on any kind of doctrinal teaching of worth; a greater number only occasionally come in contact with eternal truths which could help motivate a better life; some sixty millions or more are unbaptized. When we realize that this great mass of Americans is torn between four hundred conglomerations of so-called Christian teaching or have no teaching at all, we can well imagine the variety of attitudes towards morality, since good morality depends upon clear, well defined truths for its very life.¹

The above observation does not deny the existence of good

¹ *From a Friend to a Friend*. Our Sunday Visitor Press: Huntington, Indiana, 1942. P. 140 seq.

Protestants, and we must admit on the other hand that many Catholics are not living their faith. After all we must be fair. But the important point is this: unless one is constantly working against the grain, both spiritually and physically, to overcome an undesirable environment, that environment has its effect. Even those working very consciously against an unwanted environment find themselves unconsciously subscribing to many of its elements without realizing the effect it is having in their lives.

With this in mind it is not difficult to understand the situation many priests, brothers and sisters are facing in Catholic boarding schools, and more so in day schools. It is not unusual to find a daily or frequent communicant who has little or no realization of the presence of God in his life at any other time of the day. Even his student environment does not help him in many cases. Roughly speaking, about ten out of one hundred Catholic students are vitally conscious of spreading the spirit of Christ in their environment. A faith more or less active is present, but often it is hardly doing more than holding its own against the spirit of the world with its constant, multiform invitations to self-indulgence.

This is easily discoverable if one will observe closely the utter cleavage often found existing between daily attendance at Mass and reception of Holy Communion, and the student's attitude during the same day toward studies, non-liturgical devotions, conduct on "dates," courtship, womanhood in general, married life, children, his social obligations of justice, charity, patriotism, obedience, his spirit of Christian cooperation and sacrifice. In other words, while many of our Catholic students feel they are living a deeply religious life because of their daily routine of Mass and Holy Communion, still the subjects which should be vital in their lives seem not to have been analyzed sufficiently to give them the motives either to fight off negatively the contagion of individualism, or to cooperate positively and socially in the spread of Christ-like life.

A point of particular interest is the individualism found in the general run of student piety and devotions. This week we had occasion to ask one class to write a paragraph on the

following subject: "Do not tell me what the Mass should mean to you, nor what it could mean to you in virtue of previous knowledge, but tell me what the Mass means to you right here and now." Out of thirty-three answers only two mentioned the notion of adoration or reparation; three mentioned thanksgiving; all wrote in equivalent terms of the wonderful "feeling" they got out of going to Mass, that it helped them when they were in trouble or when they wanted something, and similar answers. About five stated, in addition, that the Mass meant little or nothing more than an obligation to be fulfilled on Sundays and that they saw no particular incentive in it to get up at six o'clock to attend on weekdays. It is to be noted that these answers are coming from a student body eighty percent of which has had either eight years of grade school, four years of high school or both in a Catholic institution.

The same is true quite generally in regard to the reception of Holy Communion. We cannot deny that self interest is justifiable in our devotions, but it is certainly only one of several motives which should be present. The individualistic spirit of the age expressed in the phrase, "What can I get out of it?" is definitely on the increase. We know that the Sacrament of the Eucharist is for the individual, that it is a help for him, a spiritual food. But if reception of Holy Communion is merely a means of "getting" something out of God, and if consequently the Mass is relegated to the status of being an occasion for the consecration of Hosts, I feel it is the duty of the teacher of Religion to clearly stress first things first. How can we show our students that each Mass attended, each Holy Communion received is also an act of adoration, that each attendance and reception entails the practice of the three greatest acts we can perform, Acts of Faith, of Hope and of Charity, acts which lead us directly to the heart of God? Our students know full well the definitions of Faith, Hope and Charity. They can quickly recite a definition of the Sacrifice of the Mass, but when they are asked what these things mean to them personally the answers are so nebulous as to make one wonder.

We all know the Ten Commandments are a minimum for

good living. It is, therefore, our obligation to use as many ways and means possible to make this minimum practice a daily habit in our students. Most college students know how many capital sins there are, but they have never taken time out to investigate the social and political implications to be found in these sins, nor the havoc they can cause an individual even from the natural standpoint. As for supernatural motivation, there is little realization that each of us has an obligation to help bring the world closer to Christ by the practice of the virtues opposed to these sins. They can tell us that the first three commandments pertain to the private and public worship of God, and that the last seven are directed towards ourselves and our neighbor, but few have realized there is no single act in their life that does not fall under one of the commandments.

For the most part, the student does not see practically that necessary connection between our sanctification, our love of God and our love of neighbor. They are startled when they read in their New Testament that Christ demanded unswerving love of God and of neighbor and that this is the fulfillment of the whole law. The grace of Christ has been working in their souls, true, but they have not been cooperating with it consciously by going out of themselves with Christ's power to others. Dr. Russell of The Catholic University made the statement one day in class, "You cannot sanctify yourself in a vacuum," and that statement brings forth a flood of comment from the students. "Why were we not told this before?" "Practically all we've done so far is memorize!" "We've never seen this dove-tailed picture of Christian life before!" We cannot expect one hundred percent returns, and there is no logic in becoming cynical and bitter. Some students have a long trip to make back to some kind of reasonable balance in spiritual life. But once this picture of Christian life is clarified for them, we have at least sown the seeds which can slowly choke out the rank quackgrass of individualism.

One of the best received lectures of this past year in a course on the Commandments was that covering an exposition of God's love for us in giving us the Gifts of the Holy

Spirit. The students with a little help named all the gifts for the instructor, but they could give an explanation of only one, fear of the Lord, and then only an inadequate answer. The lecture showed how one could work positively for the development of these gifts; how these gifts, the more they are developed, the more they help to sensitize one so as to quickly detect subtle occasions of sin; how they help one progressively to realize the terrible convulsion which takes place in one's life because of sin, how horrifying is the picture of God withdrawing Himself and His aid from the man who commits one mortal sin. One of the students caught the spirit immediately and remarked, "Then it's even very important to try to keep away from venial sins, eh Father?"

The notion of personal sacrifice has been clouded and often completely eradicated from the lives of our students. The spirit of pleasure by which our students are constantly hedged in, has taught them it is impossible to be happy and to make sacrifices at the same time. The word *love* for the ordinary student does not carry an implication of sacrifice, but is rather tied up quite definitely with that same principle, "What can I get out of it?" This fact is particularly revealed in the almost universal surprise registered during the classes which covered the requirements of those preparing for and already part of married life. We have found the students do not realize the difference between happiness and mere physical pleasure. They do not see that there may be a definite opposition between pleasure and sacrifice, but not between happiness and sacrifice.

How can this last thought be tied up with fulfilling the minimum of Christian life, and thus serve as an aid in spiritual advancement? To keep the commandments demands sacrifice, an element so much a part of our life that we cannot deny it without dire consequences. To keep the commandments brings with it happiness.² The motivating power to be found in the Beatitudes, and the practical means to be found in the spiritual and corporal works of mercy are about the best answer we have found. Lectures on these three points tied up with the keeping of the commandments had an ex-

² St. John, Chapters 14-17 *passim*.

cellent effect, which in many cases has shown durability. The more we work positively on the things which will help us develop spiritually and even naturally, the more the keeping of the commandments, through love of God and love of neighbor, is going to take care of itself.

Our sisters and brothers and others teaching in our elementary schools have done an excellent work particularly in laying the foundations by teaching the dogmatic truths and the moral principles. Our high schools are giving a reasonably good review and are laying a reasonably good foundation for college apologetics courses. These things are absolutely necessary. When the students arrive at college we find many of them first rate hair-splitting moralists, but often splitting the hair in favor of their own individualism. They are quite generally capable of giving adequate account of their training in dogmatic truths. They have many an apologetic answer more or less correct. But it is certainly obvious that it is possible for one to be a moralist, to have studied dogmatic theology thoroughly and still not translate these things into life. Mere memorization work does not seem to be a strong motivating power for right living. The mere presentation of dogmatic and moral principles in deductive, logical fashion is necessary, but it does not seem to set off the spark of Christian Life, and this Christian Life is demanded of us today in a special manner, to offset the spirit of the world which, denying the very divinity of Christ, causes people to live as if there were no God. "He is the Antichrist who denies the Father and the Son. No one who disowns the Son has the Father. He who confesses the Son has the Father also."³

It is necessary, somewhere along the line, to show our students the Christian pattern of life. This is being done in some of our schools. Unless such things as the Commandments of God and of the Church, the Beatitudes, the Spiritual and Corporal works of Mercy, the capital sins and their opposing virtues, the Sacraments and the Mass, prayer and sacrifice—unless these and other Christian storehouses of grace are woven together into a life to be lived and taken out of the categorized system in which it seems best to

³I John 2:22-24.

present them originally, the student will not see Christian Life, nor his own dignity, nor his obligations to God and neighbor in the way we need to have this fact seen and lived today.

We are still trying to work out some kind of a plan for ourselves and have not been entirely successful as yet. However, we suggest that, if not in the Junior and Senior years of high school, at least in the Freshman and Sophomore years in college, some type of progressive course in Christian Life be attempted and experimented with. Instead of spending an entire semester giving the students nothing but the moral theology of the commandments, which many have studied for twelve years already, would it not be better to show how these commandments are at the very core of Christian Life, together with the various other points we have mentioned above? A book like Roche's *The Commandments of God* seems to be quite sufficient, with few exceptions, to cover the ordinary, every day, year in and year out activity of our Catholic laity. The study of such books as the New Testament, the standard Catholic lives of Christ, and books written by such representative authors as Farrell, Toth, Dom Marmion, Bernard Kelly, Bussard, Russell, Cooper, Leen, Michel, Maturin and others will give the teacher plenty of material and even inspiration to work hard to effect a co-ordination of Christian Life for his students.

After having given our students a picture of and motives for a well coordinated practical life, in the junior and senior years of College we can still have courses available for the four or five percent who might be interested in taking electives covering such subjects as the following, in a formal, scientific, theological manner: The Mass, The Sacraments, The Commandments, Social Justice, Catholic Action, Dogma, Practical Moral Problems, The Family, Apologetics, Church History, and a senior seminar on problems of particular interest from a religion standpoint at any given time. Of course, the extent of this plan would depend on the local source of competent instructors.

We have left the most important point to be considered until the end. As should be the case, Christ and His disciples

are the best coordinators in the world. It is, therefore, advantageous to allow Christ and the characters of the Gospels, Acts and Epistles to do most of the teaching in class. The students respond quickly to a personality. Christ is our Way, our Truth and our Life. His words are absolute and convincing. The life of His disciples is thrilling. Our students are looking for thrills constantly. Through consistent reading and rereading of the scriptures it is possible for the teacher to have Christ standing before the class nearly every minute of an entire semester.

The students are astounded at the content of the New Testament. They like it. It is quite easy to point to Christ living out the commandments, the spiritual and corporal works of mercy, living a life of love and sacrifice for His Father and our Father, living a life of self-giving for us. It is convincing to see the disciples living a vigorous life of faith and hope, and to see the throngs of people following Christ for three days at a time without thinking of their food supply. It is consoling, and the Sacrament of Penance begins to mean something more than a routine, when the student hears Christ say, "Neither will I condemn thee. Go thy way, and from now on sin no more."⁴ It is a terrifying experience to hear Christ thunder out His woes against injustice, scandal and hypocrisy. And where can you find a greater source of confidence and renewed energy than that found in the promises Christ gave His followers and us in our Leader's last discourse given us by St. John?

As St. Paul tells us, "Knowledge puffs up, but charity edifies."⁵ It is possible for us to have the truth and still adore false gods. Truths in themselves are sterile; it is love that fecundates the seed of truth to make it live. We must use every new device possible, coupled with the old, to make Christ-life a practical, every day experience in the lives of our students.

The abstract truths of our faith, the cold, logical principles of our moral theology do not give us the whole answer. They are merely the skeleton. We do not fall in love with an

⁴ John 8:11.

⁵ I Cor. 8:2.

abstraction. We do not love the abstract definition of love; we love a person who is worthy of love. We do not love justice; we love a just man who is just because he loves his God and his neighbor who is the child of God. If we admire a man for sacrificing his life for another, should not Christ, who did this human thing divinely for us all, become nothing less than a passion in our lives? Cannot we find ways and means to make Christ live in our students, so they will die to live for Christ?

Indifference and even doubt are the lot of a good number of our students in college. There are many factors entering in to cause this condition. Of one thing we are certain. As one modern spiritual writer explains it, a faith that is not living borders on doubt. Our students today are the fathers and mothers of our next generation. They cannot give what they do not have. Here is a challenge we have an obligation to meet. Christ is the solution. We must learn how to cooperate with Him in putting over His Life in others.

I find that the group that is particularly negligent of the mission problem is the college group, and that is the group that ought to be most active. There is far more being done in our Catholic high schools, in an intelligent approach to the mission problem, than there is in the colleges of the country.

(By Very Rev. Edward A. Freking, "The Mission Crisis and the Catholic Educator" *Proceedings and Addresses of the National Catholic Educational Association*, April 7, 8, 9, 1942, p. 72.)

New Books in Review

The Mission Apostolate. Compiled by the National Office of the Society for the Propagation of the Faith in the United States. New York City: The Paulist Press, 1942. Pp. 228. Price: cloth binding \$1.50; paper binding \$0.75.

Teachers will be interested in this volume with its expert presentation of the mission apostolate and of some of the mission organizations of the Catholic Church. The thirty chapters have been written by those who are most familiar and intimate with mission activities. The book is an invaluable handbook both to priests and teachers, and as a reference for mature students.

The Important Pig. Story by Julie Bedier, Pictures by Louise Trevisan. New York (53 Fifth Avenue): Longmans, Green and Co., 1942. Price \$1.50.

Readers of this JOURNAL have already been introduced to the author's *The Long Road to Lo-Ting* and to *Thomas, the Good Thief*. In these stories, delightfully told and charmingly illustrated, the author introduces Thomas and his sister, Anna, who live at a mission in Lo-Ting. Children will like *The Important Pig* and its pictures. At the same time they will have a pleasing introduction to several phases of the mission apostolate in China.

Little Stories of Christ's Miracles. By Nita Wagenhausen. Paterson, (508 Marshall Street) New Jersey: St. Anthony Guild Press, 1942. Pp. 104. Price \$0.50 plus postage.

Fifteen miracles in the life of Christ are the subject matter of these stories. Each is beautifully illustrated and told in a way that children will love. Pupils of the intermediate grades can read the stories themselves. Teachers of this age

group and of younger children will find the presentation helpful in introducing stories from the life of Christ to young learners.

The Church's Play. By Grace Hurrell. New York City (63 Fifth Avenue): Sheed & Ward, 1942. Pp. 98. Price \$1.50.

This is an unusual approach for teaching the Mass to children. The author presents the Mass as the Church's play, with God and His Angels as the audience, with the priest and servers as players, and with the people in the congregation as the crowd. First, the life of Our Lord is treated as a play. The seasons of Advent, Christmas, Lent, Easter and Pentecost are the acts, and the special feasts and fasts are the scenes. After taking the child-reader through the acts and scenes by means of the Masses of the principal seasons and feasts, the author presents the Mass itself as a drama. Always it is the writer's purpose that the child should join in and take his part in the Mass. Teachers will find many suggestions in this exposition to use in a re-presentation of the Mass to youthful learners.

The Way of the Cross for Little Feet. By Frederick Cook. Paterson (508 Marshall Street), New Jersey: St. Anthony Guild Press, 1942. Pp. 33. Price \$0.25 plus postage.

Here are simple reflections in rhyme to make the Way of the Cross meaningful to small children. The booklet can be used with ease by children from the third grade on. Teachers will find it a helpful device in presenting the Way of the Cross to the kindergarten and primary group during the coming Lenten season.

Gay Legends of the Saints. By Frances Margaret Fox. Illustrated by Jill Elgin. New York City (63 Fifth Avenue): Sheed & Ward, 1942. Pp. 169. Price \$1.50.

Teachers who are eager for story material to use as treats for their pupils will want a copy of this volume. In it they will find twenty-seven stories about the saints and pleasing legends connected with their lives. Small children will love

to hear about "Saint Benno and the Frogs", "St. Jerome and the Lion", "The Marvellous Cow of Brittany", "St. Raymond and his Sailboat", "St. Rigobert and his Goose", and twenty-two others equally interesting. Pupils from sixth grade on will themselves read these legends with eagerness.

A Companion to the Summa, Volume IV The Way of Life. By Rev. Walter Farrell, O.P., S.T.D., S.T.M. New York City: Sheed & Ward, 1942. Pp. 464. Price 3.75.

With this volume Father Farrell completes his series of four books, a glorious accomplishment indeed, in which he presents the matter of St. Thomas' *Summa* in language and interpretation appropriate for the modern reader. Teachers of Religion who are eager to make St. Thomas the ground work of their personal growth in religious knowledge will probably like this volume best of all because it contains the saint's treatment of core material in the Religion curriculum: Beginning with the mystery of the Incarnation and life and Person of Our Lord, the volume continues with Our Lady, the sacraments, one by one, and the Judgment—heaven or hell. This fourth volume of *A Companion to the Summa* corresponds to the *Summa Theologica IIIA and Supplement*.

A Gospel Harmony Using the Confraternity Edition of the New Testament. By Rev. John E. Steinmueller, S.T.D., S.Scr.L. New York (11 Park Place): W. H. Sadlier, Inc., 1942. Pp. 166. Price \$2.50.

A Harmony of the Gospels. By Rev. Newton Thompson, S.T.D. St. Louis (15 & 17 South Broadway Street), Missouri: B. Herder Book Company, 1942. Pp. 230. Price \$2.50.

Every classroom from the sixth grade on, as well as every Catholic library, needs a copy of a Gospel Harmony. Not only does a Harmony provide a chronological narrative of the life of Christ in the words of the Gospel, but it facilitates a comparison of parallel passages and supplements one account of a particular event in the life of Our Lord with other accounts of the same event.

Father Thompson is the author of *The Concordance to the Bible*, an invaluable piece of work published last year. In his *Harmony* Father Thompson uses the Challoner translation.

In Father Steinmueller's *Harmony* the recently published translation of the Confraternity of Christian Doctrine is used. In addition, Father Steinmueller has a general introduction discussing the synoptic problem and the chronology of the life of Christ.

A History of Social Thought. By Paul Hanly Furfey, PhD. New York City (60 Fifth Avenue): The Macmillan Company, 1942. Pp. 451. Price \$2.75.

For seventeen years Father Furfey has given courses in the History of Social Thought. In this volume he presents for the first time the history of social thought from the Catholic viewpoint. Beginning with an outline of early society, its family and kinship usages, he continues with a study of the culture of the Near East and the culture and social thought of ancient China. Next he traces the thinking of Old Testament times and of New Testament times. He takes the reader through the Renaissance, the Reformation, the eighteenth century, and down to the rise of formal sociology in the nineteenth century. He surveys social thought in our own country with special emphasis on Catholic social thought. The volume should be of interest not only to the general reader, but it should prove a splendid text for a course in sociology.

Nova Scotia, The Land of Co-operation. By Rev. Leo R. Ward. New York (63 Fifth Avenue): Sheed & Ward, 1942. Pp. 207. Price \$2.50.

This volume is the result of the author's personal investigation of cooperation in Nova Scotia. Father Ward believes that true democracy is attainable, but he is also convinced that there must be serious effort to understand the conditions under which it can be achieved. He is a strong believer in persons, homes and families. In the present volume, that reads like a novel, he lets people of Nova Scotia speak for

themselves. *Nova Scotia* describes the cooperative movement as the author found it and man's eternal dream of brotherhood getting some chance to come true. Father Ward does not offer this book as a history of the cooperative movement, but he does give his readers a moving tale and an analysis of situations as men learn to work and to live with and for their neighbor.

Chats with Jesus, Vol. II. By Rev. W. H. Russell. New York City: P. J. Kenedy & Sons, 1942. Pp. 151. Price \$1.00.

A year ago this JOURNAL published a brief review of the first volume of *Chats with Jesus*. As many of our readers know, for over twenty-five years Father Russell has been teaching and writing in terms of the life of Christ. In this volume the reader talks to Our Lord about the Beatitudes and other teachings in the Sermon on the Mount. Prayerfully, the reader considers the interpretation of the teachings in terms of his everyday life. For meditative reading Father Russell's approach is particularly good, and his interpretations are those of one who knows human nature and its needs.

The School of Mary. By Rev. John A. Kane. Paterson (508 Marshall Street), New Jersey: St. Anthony Guild Press, 1942. Pp. 248. Price \$2.00 plus postage.

In forty short chapters Father Kane presents the Mother of Jesus—her relationship to God and her relationship to us. The volume was a recent selection of the Spiritual Book Associates. Father McCorely, the Paulist, has written the book's Foreword. He describes the author's treatment as "simple and reverent enough to be fittingly offered to her whom all generations call Blessed," as "solid and balanced and luminous enough to support and reassure and enlighten thousands of her children."

A Book of Simple Words. By A Sister of Notre Dame (De Namur). New York City (12 Barclay Street): P. J. Kenedy & Sons, 1942. Pp. 240. Price \$2.00.

This is a book of spiritual reflections based on events in the life of Christ. The author is well known for other volumes of meditative readings, among them *Rabboni, Vine and Branch*, and *Spiritual Pastels*.

The Rosarian's Handbook of the Rosary Altar. Edited by Rev. Dominic Dolan. New York City (141 East 65th St.): Apostolate of the Rosary, 1942. Pp. 152. Price \$1.50.

Prepared as an aid to attain an orderly adherence to the spirit of the Rosary devotion rather than an insistence upon uniformity, this volume presents: Part I, Exhortations of Pope Pius XI and Pope Pius XII on the Devotions of the most Holy Rosary; Part II, Legislation for Societies of the Rosary Altar; Part III, Holy Rosary Prayers; Part IV, Rosarian Ritual and Customs; Part V, the Rosary Formulary for Spiritual Directors of Societies of the Rosary Altar; Part VI, Some Apparitions of Our Lady of the Rosary.

Poetry and Life, An Anthology of English Catholic Poetry. Compiled by F. J. Sheed. New York City: Sheed & Ward, 1942. Pp. 187. Price \$2.50.

Mr. Sheed prepared this volume to show what man's life has looked like to Catholic poets. Indeed, the poems are so grouped that they give a commentary on life by Catholic poets from the eighth to the twentieth century, one that should interest teachers of Religion. As Mr. Sheed says in his Preface, it is marvellous to see that one thousand years make very little difference. This reviewer would like to recommend in a special way the section on "Learning to Read Poetry" in the compiler's Preface. Some may want to try the method on themselves; others may want to use it with their students. Too many of our graduates have never learned to read poetry and like it.

Gilmary. By Rev. G. W. E. Dunne. Toledo (129 North Erie Street), Ohio: Toledo Artcraft Company, 1942. Pp. 291. Price \$3.00.

In the poems of Father Dunne there is illustrated that

plan of life that Frank Sheed discovered in preparing the anthology described in the foregoing review. As Father Dunne says, in an essay of his quoted in the Introduction to this volume, "Art is the residue of culture, and its ultimate object is the glorification of Almighty God." Teachers of Religion who know how to use poetry in their instruction classes will find many lovely things in this volume.

BOOKS RECEIVED

Bedier, Julie, Story by, Trevisan, Louise, Pictures by. *The Important Pig*. New York, Toronto: Longmans, Green and Co., 1942. Price \$1.50.

Cook, Frederick. *The Way of the Cross for Little Feet*. Paterson, New Jersey (508 Marshall Street): St. Anthony Guild Press, 1942. Pp. 33. Price \$0.25 plus postage.

Dolan, Rev. Dominic, Edited by. *The Rosarian's Handbook of the Rosary Altar*. New York (141 East 65th Street) Apostolate of the Rosary, 1942. Pp. 152. Price \$1.50.

Dunne, Rev. G. W. E. *Gilmary*. Toledo, Ohio (129 North Erie Street): Toledo Artcraft Company, 1942. Pp. 291. Price \$3.00.

Farrell, Rev. Walter, O.P., S.T.D., S.T.M. *A Companion to the Summa, Volume IV The Way of Life*. New York City: Sheed & Ward, 1942. Pp. 464. Price \$3.75.

Fox, Frances Margaret, Story by, Elgin, Jill, Illustrated by. *Gay Legends of the Saints*. New York City (63 Fifth Avenue): Sheed & Ward, 1942. Pp. 169. Price \$1.50.

Furfey, Paul Hanly, Ph.D. *A History of Social Thought*. New York City: The Macmillan Company, 1942. Pp. 451. Price \$2.75.

Hurrell, Grace. *The Church's Play*. New York City: Sheed & Ward, 1942. Pp. 98. Price \$1.50.

Kane, Rev. John A. *The School of Mary*. Paterson, New Jersey (508 Marshall Street): St. Anthony Guild Press, 1942. Pp. 248. Price \$2.00 plus postage.

The National Office of the Society for the Propagation of the Faith in the United States, Compiled by. *The Mission Apostolate*. New York City: The Paulist Press, 1942. Pp. 228. Price Cloth Binding \$1.50, Paper binding \$0.75.

Russell, Rev. W. H. *Chats with Jesus, Vol. II*. New York City: P. J. Kenedy & Sons, 1942. Pp. 151. Price \$1.00.

Sheed, F. J., Compiled by. *Poetry and Life, An Anthology of English Catholic Poetry*. New York City: Sheed & Ward, 1942. Pp. 187. Price \$2.50.

A Sister of Notre Dame (De Namur). *A Book of Simple Words*. New York City: P. J. Kenedy & Sons, 1942. Pp. 240. Price \$2.00.

Steinmueller, Rev. John E., S.T.D., S.Scr.L. *A Gospel Harmony Using the Confraternity Edition of the New Testament*. New York, Chicago: W. H. Sadlier, Inc., 1942. Pp. 166. Price \$2.50.

Thompson, Rev. Newton, S.T.D. *A Harmony of the Gospels*. St. Louis, Missouri (15 & 17 South Broadway Street) London W.C. (33 Queen Square): B. Herder Book Company, 1942. Pp. 230. Price \$2.50.

Wagenhausen, Nita. *Little Stories of Christ's Miracles*. Paterson, New Jersey (508 Marshall Street): St. Anthony Guild Press, 1942. Pp. 104. Price \$0.50 plus postage.

Ward, Leo R. of the Congregation of the Holy Cross. *Nova Scotia, The Land of Co-operation*. New York City: Sheed & Ward, 1942. Pp. 207. Price \$2.50.

PAMPHLETS RECEIVED

Carmelite Fathers, The. *Scapular Instructions*. Sea Isle City, New Jersey: The Scapular Press, 1942. Pp. 28. Price single copy 10 cents.

Clinchy, Everett R. *The Growth of Good Will, A Sketch of American-Protestant-Catholic-Jewish Relations*. New York City (381 Fourth Avenue): National Conference of Christians and Jews, 1942. Pp. 64. Price single copy 10 cents.

Cronin, Rev. John F., S.S. *The Victory of the Just*. Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 26. Price single copy 15 cents.

Hugo, Father John J. *In the Vineyard, Essays on Catholic Action*. New York City (115 Mott Street): The Catholic Worker Press, 1942. Pp. 67. Price single copy 5 cents.

Mutch, Rev. Francis Joseph, Compiled and Edited by. *Little Prayers with Plenary Indulgences, A Companion Booklet to "Indulgence Aid."* Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 22. Price single copy 5 cents.

O'Brien, Rev. John A., Ph.D., LL.D. *The Search for God, Fingerprints on Earth and Sky*. Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 24. Price single copy 5 cents.

Walde, Rev. John J. *Conquering with Christ*. Huntington, Indiana: Our Sunday Visitor Press, 1942. Pp. 36. Price single copy 20 cents.



U.S.A. LITURGICAL EDITIONS



*The first ever to have
the Imprimatur of a
U. S. Archbishop . . .*

U. S. A. Liturgical Editions are the only ones ever produced in the United States from the setting of type to complete bound volume. They are the only ones ever edited by American Liturgists in accordance with the Editio Typica Vaticana. They are the first to contain the 31 new masses decreed by Pope Pius XII, (April 1942), all, in their proper place.

**U. S. A. LITURGICAL BOOKS ARE DOING THEIR PART . . .
For American Labor And Industry — For The Parish Church Or Chapel**

ALTAR MISSALS

Missale Romanum, <i>Quarto Edition</i> , 1140 Pages, 8"x11"x1½"	
Black; Imitation Leather, Gold Edges	\$25.00
Red; Morocco Leather, Gold Cross, Gold Edges	35.00
Missale Romanum, <i>Large Quarto Edition</i> , 1140 Pages, 8¾"x11¾"x1½"	
Black; Imitation Leather, Gold Edges	30.00
Red; Morocco Leather, Gold Cross, Gold Edges	40.00

BREVIARIES AND OFFICES

Breviarium Romanum, <i>In Four Volumes</i> , 12 Mo. 4½"x7"	
Black; Leather, Gold Edges	Set 32.00
Black; Goatskin, Gold Edges	Set 40.00
Little Office of the Blessed Virgin Mary (For Priests) <i>Latin Only</i>	
Fine Turkey Morocco Leather, Gold Edges	3.35
Little Office of the Blessed Virgin Mary (For Religious) <i>Latin and English Rubrics</i>	
American Morocco Leather, Gold Edges	2.50

REQUIEM MISSALS — HAND MISSALS — RITUALS

Missae Defunctorum, Altar Size, 9½"x13" - 72 Pages	
Imitation Leather, Blind Stamp, Purple Edges	6.50
Small Altar Size (8"x11") Same binding as above	4.50
Missale Romanum, 12 Mo., <i>Latin Hand Edition</i> , 1140 Pages, 4½"x7"	
Imitation Seal, Flexible, Red Edges	4.75
Baptismal Ritual, <i>Edited by His Ex. Most Rev. Bartholomew Eustace, D.D.</i>	
Black Imitation Leather	2.75
Marriage Ritual, <i>Edited by His Ex. Most Rev. Bartholomew Eustace, D.D.</i>	
Red Imitation Leather	4.00
Burial Ritual, <i>Edited by His Ex. Most Rev. Bartholomew Eustace, D.D.</i>	
Purple Imitation Leather	4.00

MISSALS FOR THE LAITY

The New Roman Missal (Latin and English) With the 31 Mass Changes, By Father Lasance	3.75
The Sunday Missal (Illustrated) In Latin and English, By Father Lasance	2.25

Inspect these fine editions at your local bookstore

Or Order Them Direct

BENZIGER BROTHERS, Inc.

26-28 Park Place

New York, N. Y.

Boston: 1106 Chauncy—Chicago: 223-5 W. Washington—Cincinnati: 429 Main—San Francisco: 758 Mission

LD6

NEW EDITION

For All Who Are Interested in the Religion
of the Child



Prices to the reverend
clergy and religious,
20¢ each
\$18.00 per 100

NEW MY GIFT TO JESUS NEW
By SISTER MARY AMBROSE, O.P.

"My Gift to Jesus" is intended for children from 8 to 12. It is a practical prayer book as well as a book of study. It is an outstanding and correct approach to the liturgy. It serves as a splendid introduction to the Roman Missal. It contains a collection of common prayers and there is a special emphasis on Devotions Confession and Communion. Likewise it is a useful guide in following the dialog Mass. The 15 Mass pictures are in color. Also 13 other pictures.

The size is 5½ by 3¾ inches, 96 pages, it has large readable type and an attractive illustrated cover. Retail price 25c each.

YOUR CHOICE OF TWO STYLES



No. B11

No. B11—HANSEN'S New Improved Buttonless Belt-on Poplin Altar Boy Cassocks. Hook and Eye fastener at collar—Belt on front—trim appearance.



OR

BUTTON FRONT Roman Style

Either Style at the Same Low Price

HANSEN'S Altar Boy Cassocks give the most for your money. Fast color silk finish poplin. Lined to the waist. French seams. Two inch hems. Standing clerical collar. They cost no more than ordinary garments.

Altar Boy Cassock prices—either style at the same low prices. New improved buttonless belt-on style or 10 point roman style.

When ordering specify style desired and color—Black, White, Red or Purple. 10% discount in lots of 24 or more—5% discount in lots of 12 or more

● ALTAR BOY CASSOCK PRICES ●

Age	Cassock Down Back Measure- ment	Poplin Cassock Each	Age	Cassock Down Back Measure- ment	Poplin Cassock Each
6 Yrs. 36 in.		\$3.50	13 Yrs. 50 in.		5.75
7 Yrs. 38 in.		3.75	14 Yrs. 52 in.		6.25
8 Yrs. 40 in.		4.00	15 Yrs. 54 in.		6.50
9 Yrs. 42 in.		4.50	16 Yrs. 56 in.		6.75
10 Yrs. 44 in.		5.00	17 Yrs. 58 in.		7.25
11 Yrs. 46 in.		5.25	18 Yrs. 60 in.		7.75
12 Yrs. 48 in.		5.50	19 Yrs. 62 in.		8.25



No. B10

No. B10—HANSEN'S 10 Point Roman Style Button Front Poplin Altar Boy Cassocks have strong buttons — guaranteed not to pull off — no-tear button holes.

The House of **HANSEN**

D. B. HANSEN & SONS
23 N. FRANKLIN STREET CHICAGO

NEW EDITION

**For All Who Are Interested in the Religion
of the Child**

NEW MY GIFT TO JESUS NEW
By SISTER MARY AMBROSE, O.P.



Prices to the reverend
clergy and religious,
20¢ each
\$18.00 per 100

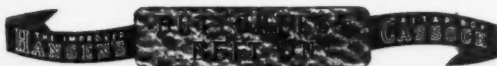
The size is 5½ by 3¾ inches, 96 pages, it has large readable type and an attractive illustrated cover. Retail price 25c each.

YOUR CHOICE OF TWO STYLES



No. B11

No. B11—HANSEN'S
New Improved Buttonless
Belt-on Poplin Altar Boy
Cassocks. Hook and Eye
fastener at collar—Belt on
front—trim appearance.



**OR
BUTTON FRONT Roman Style**

Either Style at the Same Low Price

HANSEN'S Altar Boy Cassocks give the most for your money. Fast color
silk finish poplin. Lined to the waist. French seams. Two inch hems. Stand-
ing clerical collar. They cost no more than ordinary garments.

Altar Boy Cassock prices—either style at the same low prices.
New improved buttonless belt-on style or 16 point roman style.

When ordering specify style desired and color—Black, White, Red or Purple.
10% discount in lots of 24 or more—5% discount in lots of 12 or more

● **ALTAR BOY CASSOCK PRICES** ●

Age	Cassock Belt-on Poplin Measure- ment	Poplin Cassock Each	Age	Cassock Belt-on Poplin Measure- ment	Poplin Cassock Each
6 Yrs. 36 in.		\$3.50	13 Yrs. 50 in.		5.75
7 Yrs. 38 in.		3.75	14 Yrs. 52 in.		6.25
8 Yrs. 40 in.		4.00	15 Yrs. 54 in.		6.50
9 Yrs. 42 in.		4.50	16 Yrs. 56 in.		6.75
10 Yrs. 44 in.		5.00	17 Yrs. 58 in.		7.25
11 Yrs. 46 in.		5.25	18 Yrs. 60 in.		7.75
12 Yrs. 48 in.		5.50	19 Yrs. 62 in.		8.25



No. B10

No. B10—HANSEN'S 16
Point Roman Style But-
ton Front Poplin Altar
Boy Cassocks have strong
buttons — guaranteed not
to pull off — no-tear but-
ton holes.

The House of **HANSEN**

D. B. HANSEN & SONS
23 N. FRANKLIN STREET CHICAGO